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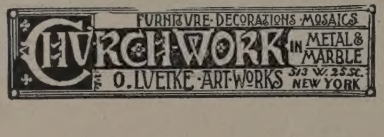

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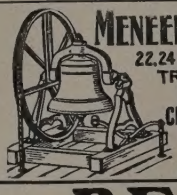

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THE PAPAL CONDEMNATION OF ANGLICAN ORDERS.

A QUITE lengthy and circumstantial account of what purports to be the circumstances connected with the condemnation of Anglican Orders by Pope Leo XIII. has lately appeared, first in the New York *Sun* and afterward in a number of the Roman papers in this country, on the authority of the Abbot Gasquet, head of the English Benedictines of the Roman Communion. Dr. Gasquet was recently in this country, and the article quoted from him is said to be the substance of a lecture given by him to the seminarians of St. Joseph's Seminary at Dunwoodie, and published from notes made by one who heard the lecture.

In brief, the account is as follows:

Lord Halifax, being in the Canary Islands, chanced to meet a French clergyman, the Abbe Quartel. They became very close friends, so much so that Lord Halifax invited the abbe to visit him in England. The subject of Anglican orders came up for conversation, and after alleging emphatically that the High Church party in England was practically Catholic and that the only difference between them and the Roman Catholics was submission to Rome, the Abbe Quartel was sufficiently interested so that he came to England to judge for himself as to the facts, and was so carried away with what are peculiarly described in the account as "the ceremonies, rubrics, and customs of the High Church party," that "his enthusiasm knew no bounds." He returned to Paris and wrote a book on the subject. The Abbe Duchesne, a very distinguished French priest, wrote a favorable review, in which review he took occasion to criticise the attitude of the English Roman Catholics toward the High Church party, seeming to favor the view that there was some foundation for the validity of Anglican Orders. Great notoriety resulted from the criticism.

The Abbe Quartel then interviewed Pope Leo XIII., and intimated that if the latter would write a personal letter to the Archbishops of Canterbury and York they would at once submit to the Holy See. The Pope took up the matter with alacrity and promised to write the letters. The matter was telegraphed to the London papers, with amazement resulting on both sides. At that time, an unnamed member of the "High Church party" came to Dr. Gasquet and inquired as to the facts, saying to him that any idea of the English Archbishops making their submission to Rome was absolutely unfounded. Dr. Gasquet expressed ignorance of the affair, but promised to go to Rome in order to make inquiries. Having done so, he was reproached by the Pope for the unsympathetic attitude which the "English Catholics" maintained toward High Churchmen, who were ready to come into the Church if some encouragement were granted them. Dr. Gasquet advised the Pope that in this he was certainly mistaken, and finally Archbishop Walsh of Dublin was called in, and he agreed with Dr. Gasquet as to the impossibility of securing the return of the English Church to the Roman obedience by any letters that might be written to the two Archbishops. The Pope was urged not to commit himself to the recognition of Anglican Orders, as would be done if he addressed letters to the English Archbishops after the style that had been determined upon.

The result was that the Abbot Gasquet was commissioned to investigate the whole mooted question of Anglican Orders,

and the papers of the Vatican were placed at his disposal for the purpose. We quote from his accounts of his investigation as follows:

"My first step in the investigation brought me to the Secretariat of Bulls. I supposed that the question of the validity of the orders must have come shortly after the break with Rome, and so I began to examine the Pontifical bulls of Pius IV.

"I found fifty-two volumes of bulls. After reading carefully five volumes, I became curious to know what was in the last one, just as one might look at the last chapter of a novel. Then, too, I thought that by working from both ends of the fifty-two volumes I might chance on the particular one I desired more quickly.

"I took up the fifty-second volume and when half way through it I found the bull of Pius IV. treating of Anglican Orders. In this document two classes of ministers are very clearly distinguished. In the first class are those who were ordained according to the old Catholic ordinal, then lapsed into heresy, and again returned to communion with Rome. The orders of such ministers were not renewed.

"In the second class are those who received Orders in heresy. When such ministers applied for admission into the priesthood of Rome their Orders were conferred from the beginning.

"Now a document of such importance naturally suggested that there must be other papers bearing on the same subject. I went to the Secretariat of Briefs. There I found a Pontifical brief of Pius IV. explaining still further the principles laid down in the bull. From here I went to the general archives of the Vatican and there discovered three sets of documents of the same period.

"In the first set was a series of questions proposed to the Holy See for settlement; in the second set these same questions were put in the regular form for use with the congregations, and in the third set these same questions were found with their answers, and in every case a distinction was made."

The news of the discovery of this bull was published in the London papers, and one of the London dailies, commenting upon the important discovery, said that "while the bull of Pius IV. was undoubtedly an important discovery, still it never had been promulgated, for if it had it would have been found, not in the secret archives of the Vatican, but in some of the archives of London or elsewhere."

Dr. Gasquet was so impressed with this criticism that he determined upon a further investigation in order to discover whether evidence of the publication of the alleged bull in England might be obtained in the latter country. Proceeding to the Roman College at Douai, he entered into an exhaustive search, and "There," says he, "after three days of work, I came upon the exact copy of the bull of Pius IV. Added to this document was a statement by Cardinal Pole, the Pope's legate in England, that he had promulgated this bull to all the Bishops of England."

Armed with this important evidence, he returned to Rome, and the famous commission on Anglican Orders, consisting of all the cardinals of the Holy Office, under the presidency of the Pope, considered the matter carefully, and then unanimously gave their decision that the world knows condemning Anglican Orders as absolutely invalid.

"The decision of the Cardinals was unanimous against the validity of Anglican Orders, and the Pope appointed me to draft the now celebrated letter '*Ad Anglos*,' in which the stand of the Church with regard to Anglican Orders was clearly defined."

We have treated at some length this circumstantial account of the affair, in order that the criticism we may make may appear to be sufficiently founded. All that appears above is strengthened with what appears to be internal evidence that it is unquestionably the substance of Dr. Gasquet's lecture. The various names referred to are repeated so frequently that there seems no opportunity to suppose that there is any discrepancy in names cited. Throughout, the circumstantial evidence would tend to establish the accuracy of the report of the lecture.

Let us, then, examine it in some detail.

We can excuse the evident improbability that Lord Halifax is correctly quoted at the outset. It would be impossible that he would use precisely the language which is placed in his mouth. He certainly would not maintain that "the High Church party" was "practically Catholic," for either the whole Church of England is essentially Catholic or none of it is "practically" so. He certainly would not have maintained that the only difference between High Churchmen and Roman Catholics "was submission to Rome," and he could not possibly have spoken of "the rubrics of the High Church party." All this, however, we can excuse from the fact that Dr. Gasquet does not maintain that this part of the narrative is told from his personal knowledge, and he simply gives the account of the conversation between Lord Halifax and the Abbe Quartel that had been given him by the latter. From Lord Halifax's own account and contemporary history, it is easy to read the corrections, however, into the text. The distinguished English and French Churchman had evidently discussed the subject of Anglican Orders, in which discussion Lord Halifax had vigorously maintained both the validity of Anglican Orders and the Catholicity of the English Church. It is not necessary to assume that there is in the report of their conversation given by the third party, Dr. Gasquet, any wilful misinformation, although, obviously, it is not very exact. For the rest of the narrative, however, Dr. Gasquet claims to have personal knowledge throughout, and may be criticised accordingly.

It is interesting, then, to examine the evidence in regard to this remarkable bull of Pius IV., which is alleged not only to have been drawn up by the Pope in condemnation of Anglican Orders, but to have been published in England by his legate, Cardinal Pole, and thereby to have been made effective. The particular interest of this newly discovered evidence is that *Pius IV. did not become Pope until the year* 1559, *and Cardinal Pole died in the preceding year, Nov.* 18, 1558. Consequently the remarkable papal bull that changed the whole course of the Vatican interpretation of Anglican Orders, was drawn up by a Pope whose pontificate had not begun at the time it is alleged to have been published and therefore to have become effective. Really, it would seem as though Dr. Gasquet might have protected the Roman authorities a little better than this! Is it possible that in the child-like simplicity of his old age, Leo XIII. was caught in such a simple trap as that? What a pity it is that he might not have drawn upon the stores of his infallibility in order to keep him from the colossal error of condemning Anglican Orders, which, as Dr. Gasquet shows, he had previously intended to indorse, on the sole strength of the evidence of an alleged bull that could not possibly have been written and promulgated as was represented to him! In other words, this bull sounds very mythical, or at any rate, the circumstances connected with it must certainly have been stated with such incorrectness by Dr. Gasquet that his memory can in no wise be trusted. A bull of a live Pope cannot be issued until the Pope has entered upon his pontificate, after which it cannot be promulgated by a dead legate. Such, however, is what it would have been if Dr. Gasquet's discovery were authentic.

Examining this very remarkable and impossible discovery further is a difficult matter, because of the contradictory nature of the evidence already referred to. If the bull was promulgated in England by Cardinal Pole, the alleged document must date from Queen Mary's reign; if it was written by Pope Pius IV. it must have appeared in the reign of Elizabeth.

The former hypothesis accords more closely with the circumstances narrated by Dr. Gasquet, and with the text of the bull on Anglican Orders. The papal examination is given solely to the Edwardine ordinals, and it is because of their alleged defects alone that Anglican Orders are condemned. Moreover, it would be impossible at any later period, for Pole was the last papal legate accredited to England.

If we adopt the hypothesis that Dr. Gasquet intended to write Paul IV. instead of the oft-repeated Pius IV.—the former having entered upon his pontificate during the reign of Queen Mary, when Cardinal Pole was the papal legate—it then becomes even more curious that such a bull should have been unknown in connection with the Marian regime. Moreover, so vital an error, so often repeated, as the citation of the wrong name for the leading character in the narrative, seriously impugns the validity of Dr. Gasquet's memory. Paul IV. was somewhat given to issuing bulls, and a number of such, promulgated in England, are well known to historians. How did this important document alone come to have been forgotten, and escape from any record in the contemporary history of the day? Moreover, it is most remarkable that in the years immediately succeeding this period, such a Roman decision appears to have been entirely unknown. The Edwardine Bishops and priests resumed their places in the Church immediately after the accession of Queen Elizabeth, the use of the Prayer Book in English was resumed, the episcopal succession was continued by means of Bishops consecrated, some of them by the Edwardine and some by the old Latin form, who united in episcopal consecrations by means of the ordinal now said to be defective; and yet loyal adherents of the Roman party, so far from understanding that the orders conferred by means of this ordinal had been pronounced invalid during the primacy of Cardinal Pole, continued to worship with other English Churchmen until 1570, when, and not until

when, the Pope called them out of the Church of the land, and set up his rival communion in England. Moreover, as is well known, in 1554 Cardinal Pole, acting by authority of the Pope, absolved the clergy in Convocation "for all their perjuries, schisms, and heresies." Clearly, their valid orders were thus recognized. And there is abundant other evidence tending to rebut the theory that any condemnation of Anglican Orders under the Edwardine ordinal was given at any time that could be assigned to the remarkable discovery of Dr. Gasquet, even after making any hypothetical correction in order to reconcile the impossibilities which appear in his article.

On the whole, the thoroughly discredited papal bull on Anglican Orders is even more discredited by reason of the secret history of its production, which the Abbot Gasquet has revealed.

ON the whole, it is as well that the Board of Inquiry in the Central Pennsylvania case found such a flaw in the composition of its own body, as to warrant it in adjourning *sine die* without taking other action than to certify to the defect. The constitutional and canonical questions growing out of the extraordinary mode of procedure on the part of the relators, were such as to tax the ingenuity of the United States Supreme Court, and no decision on technical points that could have been reached could hope to escape criticism. Any presentment that might have been made would be subject to attack on several technical grounds.

Yet, in spite of the unanimous action of the members of the Board of Inquiry on the first and only one considered of these technical questions, we confess that we must dissent from their judgment. If dissent from the unanimous opinion of so dignified a body seem to be an impertinence, it must be remembered that on the other side lies the official action of the Presiding Bishop and the Secretary of the House of Deputies, which is held by the Board of Inquiry to have been uncanonical. And our own judgment is that the Presiding Bishop and the Secretary were right.

Be it remembered, the names of deputies from the several Dioceses are not thrown together in a single box to be drawn from. If such were the case, there would be reason in holding that five names from a Diocese would give an undue predominance to that Diocese in the drawing of members of the Board of Inquiry, as compared with Dioceses for which only four names had been deposited. The names from each Diocese are drawn separately, one Diocese at a time. Thus, to deposit five names in a box and to draw two, gives that Diocese no undue share in the composition of the Board over other Dioceses for which two names are drawn out of only four. Hence, there is no reason in equity why the Presiding Bishop should not have drawn from a list of deputies for the Diocese of New York, in which both the names of Dr. Dix, who was constructively a member of General Convention and whose name will officially appear as such in the forthcoming journal, though not actually in attendance, and also of Dr. Nichols, had been deposited.

Neither can we find such a reason in the letter of either the Constitution or the Canons, which must be strictly construed for the purpose. The unbroken precedent in publishing the roll of members, is to include in such roll, both elected deputies whose credentials as such had been presented and whose names had been placed upon the roll, and also elected alternates who had succeeded to the place of such deputies at a later day.

The canon requires that the Presiding Bishop shall draw the names from "the list of Clerical and Lay Deputies to the last General Convention, . . . and from that list shall choose by lot two Presbyters and two Laymen from each" (of the specified Dioceses). "The list of Clerical and Lay Deputies to the last General Convention" from New York included the name of Dr. Dix up to the sixth day of the session, and, in place of that name, that of Dr. Nichols from the sixth to the concluding day of the session. If the canonical requirement contemplated the list on the first day or the list on the last day or on any intermediate day of the session, it is obvious that either the one name or the other would be excluded, according as the roll stood on the day in question. But when the requirement calls for "the list of Clerical and Lay Deputies to the last General Convention," it certainly includes all whose names appeared on that list at any time during the session. Had the Presiding Bishop excluded either the name of Dr. Dix or that of Dr. Nichols from those deposited in the box from which the lot was drawn, his action would certainly have been challenged on the ground that his list did not embrace all the names found upon the official roll for that Diocese; and, in our judgment, the challenge would have been well founded.

We are not sorry that, in view of the attendant features that had hopelessly discredited the relators from the start, the Board of Inquiry should have died still-born, or have committed suicide on the first day of its conscious existence. "To be or not to be" was its primal question, and it may perhaps be excused for determining that its official life was not worth living. At the same time, we believe that the canonical question was wrongly determined by the Board; that the Presiding Bishop's action, which was the basis of the alleged defect in the composition of the Board, was perfectly canonical; and that he could have been, and in fact would have been, censured, by implication if not openly, had he excluded either one of the names in question from the New York list. Happily, however, the precedent of this action will not present the embarrassment that would certainly result if another inquiry should sometime be held under the same canon, since the same condition does not arise under the new canon, under which any future canonical proceedings will be held.

Notwithstanding this grave mistake, as we view it, in the determination of this Board of Inquiry, we are glad to declare our belief that no previous Board of Inquiry ever summoned, acquitted itself in so dignified and, in methods of procedure, so faultless a manner as did this present one.

NOT long since, we replied to the ever recurring charges of "fatal opulence" against the English Bishops, and particularly in connection with the Bishop of London, whose annual income of £10,000 was taken as the text for unfriendly comment by one of the Chicago daily papers. We now observe that the same Bishop has adopted the novel expedient of publishing in his *Diocesan Magazine* (quoted in the *Church Times*) a balance sheet of the past year's expenditures. From that statement, it appears that his year's expenses were £10,795, 4s, 10d, and his income £10,000—a deficit amounting to nearly $4,000 in American computation. Out of the total expenditure, the amount charged to "Personal Account" is £294, 17s, 8d, to which possibly we might add the items for "Education of Nephews, 342 17 1," and "Books and Newspaper Account, 33 7 2." The total of these items that may be said to constitute his personal expenses, is, therefore, less than his year's deficit. It may therefore truthfully be said, that for the privilege of exercising his office of Bishop of London, Dr. Ingram not only administers trust funds of £10,000 yearly for which he obtains no commission, and no personal profit, except his board and lodging, but also pays his own expenses while doing so. It would be still worse if he had a family to support, as Dr. Ingram has not. Beyond this, he states that, curiously enough, the Bishop must pay the expenses of any official litigation in which he may be involved at any time; and if he is obliged to proceed in court against any of his clergy for immorality or on any other charges, the expense involved is very considerable.

This ought effectually to stop the constant sneer against the English Bishops by reason of their official incomes.

The Bishop had formerly expressed the wish that at least one of the huge palaces that are his official residences might be sold, and that the Bishop might be permitted to reside in "a small flat in the centre of London, and possibly a cottage just outside." He now says he was wrong, and that he believes it is desirable that the palaces should be maintained, in order that the Bishop should be able to extend the hospitality that he finds very necessary. "I have just said good-bye," he says, "to forty ordination candidates who have spent here the last two days." And he enumerates other examples of needed hospitality that is in no sense personal to himself.

The Bishop has done well to publish the facts.

THE magnificent gift of $450,000 to complete the choir and $150,000 to furnish it, for the New York Cathedral, from ex-Governor and ex-Vice President Levi P. Morton, is in happy contrast to the usual comparative paucity of the gifts of men of wealth for Church purposes. This gift insures the early completion and equipment of the dignified choir of the Cathedral, as already planned.

It will be a splendid accomplishment when the Cathedral of New York reaches that stage. The plans drawn involve ultimately a structure that will mark an epoch in church building. It cannot be expected that all will be accomplished during the lifetime of the present generation, nor is it necessary that it

should be; but the completion of the choir and crossing and its necessary adornment will be the successful completion of the first stage of the colossal undertaking.

We shall hope that the administration of the Cathedral thus set forward on its way, will be so wisely planned that the work may be a power. A mere building cannot realize the ideals of a Cathedral. It may easily become an incubus in the work of the Church; or it may speak to the whole land, telling of the highest ideals of worship attained, of the wisest words of wisdom preached; a center of diocesan unity under the Bishop as the father of his flock, and of missionary, charitable, and educational activity.

We trust that the administration of the work may be on as dignified and complete a scale as the building itself.

A NOTABLE paper is printed under the diocesan head of West Missouri, in which *every one* of the clergy in active work, give notice that under no circumstances will they "solemnize Holy Matrimony in any case in which either party has a husband or wife living, who has been divorced for any cause arising after marriage." The unanimity of the Diocese is remarkable, and the determination of the clergy thus to stand for the highest ideals is most praiseworthy.

But we miss the signature of the Bishop at the head of his clergy. If a Bishop cannot be depended upon to be the leader of his Diocese in all its work, then he fails signally to perform his highest duties. The primary function of the episcopate is not to judge, but to lead. The good shepherd on earth, who is the type of the Good Shepherd above, does not sit in a corner and permit his flock to go ahead by themselves; he goes on ahead, he leads, he calls, he is in the advance. The sheep cannot follow their shepherd unless the shepherd leads. If a Bishop fails here, he fails in his most conspicuous duty.

The signature of the Bishop of West Missouri belonged at the head of those of his clergy, on the paper referred to; and we regret that it will not be found there.

THE following, from *The Congregationalist,* is interesting as showing how his own fellow-religionists view Dr. Lyman Abbott's recent outburst:

"Dr. Lyman Abbott created much excitement in the newspapers and some consternation among a class of theologians by announcing at Harvard University that he no longer believed in a Great First Cause. He has now explained in the New York *Tribune* that the conception of God as a Great First Cause is giving way to a conception of one Great Eternal Underlying Cause. This explanation may bring relief to disturbed theologians, while the ordinary believer will be satisfied that whether or not the cause which is eternal and underlying all things was also believed to have been first by Dr. Abbott, at any rate God reigns."

ANSWERS TO CORRESPONDENTS.

Constant Reader.—The terms High Church and Low Church seem first to have come into use in England at the time of the general shifting of parties following the Restoration of Charles II. The Puritan party was then divided by reason of the Act of Parliament requiring Presbyterian ministers who had been settled in parochial cures during the Commonwealth period to obtain Episcopal Ordination prior to St. Bartholomew's day, 1662, or retire from their cures. Those who accepted such ordination, and the lay people who, tinged with Puritan theology, supported them, were popularly called Low Churchmen, the term Puritan being thenceforth applied to those who, with Baxter, refused to conform, and set up the Presbyterian body. High Churchmen were those who continued the old Catholic traditions of the Caroline divines and who had always supported episcopacy. We cannot say why the exact terms were used, nor exactly what they were intended to connote.

G. W. F.—There is no authority for the use of white at the burial of an adult, though flowers, typifying the Resurrection, would seem entirely appropriate.

G. K. A.—Where an anthem or hymn is introduced into the Marriage service, it follows the question, "Who giveth this Woman to be married to this Man?" at which point the bridal couple pass from their position at the chancel rail to one immediately before the altar, where the marriage vows are taken and the service is concluded.

You never can make the camellia worth what the rose is; because the camellia, though perfectly symmetrical, is cold and odorless. Without perfume, or anything to recommend it but its symmetry, it lies before you, saying: "Did you ever see anything so perfect as I am?" The rose is as beautiful; but oh! the whole room, to-day, will be filled with the fragrance of a tea-rose, though but one blossom is opening. And no man's heart should be a camellia-heart. Men's hearts should be rose-hearts, that blossom in them, and sweeten with flowers the whole air.—*Henry Ward Beecher.*

NEW YEAR MESSAGES OF ENGLISH BISHOPS

The Archbishop of Canterbury and the Bishop of London Send Greetings

THE BISHOP OF LONDON PUBLISHES A BALANCE SHEET SHOWING THE DISPOSITION OF HIS ANNUAL INCOME

Death of a Sister of Lord Halifax

THE "CHURCH TIMES" CRITICISES "THE CHURCHMAN" ON DISESTABLISHMENT

The Living Church News Bureau
London, January 3, 1905

THE Primate has addressed a "New Year's Message" to the clergy and laity of his Metropolitan Diocese of Canterbury. At the moment his Most Rev. Lordship was writing his greeting to them the Christmas bells, he said, were ringing out as they have rung out on the self-same day through stirring centuries of England's life; and while he felt what a little bit one is in a continuous chain, yet there was to him a stimulus in the recollection that a chain's strength depends upon its every link, and that we English folk of all sorts and conditions to-day are as truly bound as any of our predecessors to uphold and use for everybody's good throughout the land, the opportunities which have from the earliest days been ours in the National Church: "God help us in the New Year, whatever changes and chances its months may bring, to make progress mean what progress ought to mean, that our children may be taught as a living thing the reality of the Faith in which they have been baptized."

The Bishop of London has issued in his *Diocesan Magazine* a "New Year's Letter," in which he points out what seems to him to give the true encouragement for the "New Year"—viz., that it is "by the quiet conversion of individual souls throughout London, by which the forces of evil are gradually undermined, that the whole citadel of Satan will go down with a crash at last." It is in regard, then, to this "quiet, selfless, Christ-like ministry" that his lordship wished to speak to the Diocese a few words at the "New Year." It must be safeguarded, supplied, and trained:

"Nothing does so much harm in the Diocese as a bad clergyman, and yet it is almost incredible, the carelessness with which some incumbents are ready to allow to officiate, for one Sunday, at any rate, in their parishes, men of whose antecedents they know little or nothing. It must be clearly understood that *not even for one Sunday* has the incumbent of a parish a right to employ the services of any one without the sanction of the Suffragan Bishop of the district. The popular idea that for one Sunday no leave is required is only due to the fact that, if a clergyman were actually taken ill on Saturday night or Sunday morning, and there was no time to send to those who have means of knowing the antecedents of every ordained clergyman, then necessity knows no law; but that does not in any way alter the strict and necessary rule of the Diocese."

With regard to the sacerdotal ministry being supplied, the Bishop states that he has addressed a letter to every incumbent asking him to coöperate with his Diocesan in supplying an adequate number of duly qualified and trained candidates for the ministry of the Church in the London Diocese. The training, however, of young clergymen is not complete, the Bishop says, when they are ordained, and much depends upon their first assistant curacy, and his lordship wants it to be clearly understood that not every parish will be considered a fit training ground for a deacon in his preparation for the Priesthood:

"No title must be arranged without the sanction of the Suffragan Bishop of the district or myself. Not infrequently a candidate applies for ordination, saying that he has got a title at such and such a parish. This is reversing the right order of things. He must be accepted for the Diocese first, and ask if he may have a title in such and such a parish, and then, and not till then, should negotiations begin with a view to a title in that parish; otherwise premature negotiations may lead to disappointment. After the parish has been selected for the solemn responsibility of training a Deacon, a letter will be addressed to the head of it before the ordination to the Priesthood asking questions as to the fitness of the candidate for the added responsibility of the Priesthood, and only if these answers are satisfactory will the candidate be admitted to Priest's Orders." In these ways the Bishop hopes to hand on to his successors a Diocese "growing in grace and in the knowledge of our Lord Jesus Christ."

The Bishop of London is nothing if not unconventional—surely the most so of any Bishop on the English Bench: for who among all his thirty-four Episcopal brethren—from the

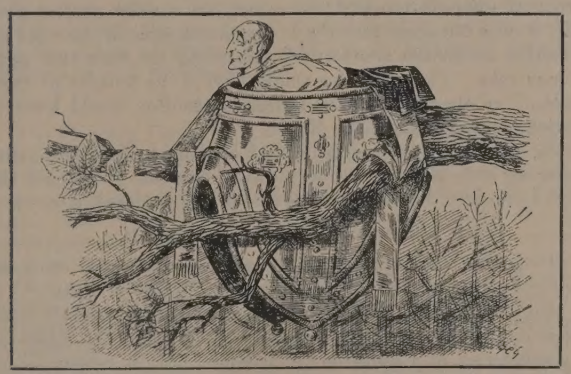
Lord Archbishop of Canterbury down to Sodor and Man—would voluntarily disclose *urbi et orbi*, as he has done, the full expenditure for a year of his station as a Right Rev. Prelate? We saw in this correspondence a few weeks ago that the Bishop of London let drop at a meeting for his Church Building Fund held in the West End, some figures in relation to the expenditure of the income of the Bishopric of London (£10,000), and now his lordship has published in his *Diocesan Magazine* his full Balance Sheet (from May 1st, 1903, to April 30th, 1904), together with a letter giving his reasons for doing so. Here are the principal reasons:

"1. In the old days, when I had to meet this difficulty about episcopal incomes nearly every Sunday in Victoria Park, never expecting then to be a Bishop myself, I always said that a Bishop's income was an unaudited trust fund for himself and the Diocese, and that it would be a very good thing, at any rate occasionally, to publish a balance sheet. Now that I am a Bishop, I like to be as good as my word and keep faith with my friends among the working classes. 2. It does harm in these days when many of the clergy are in great poverty, and we are face to face with the misery of numbers of unemployed men in London, for it to be imagined that those who should be by their position the chief followers of Jesus of Nazareth should be making large sums of money by their ministry in His cause. 3. Nothing is more depressing to those who are working up, under great difficulties, new parishes or building new churches, or breaking down for want of a curate, than the suspicion that more help might be forthcoming if the leaders of the Church were more generous."

Turning then to the use of Fulham Palace and London House (the former the home of the Bishops of London since St. Erkenwald, *i.e.*, for 1,300 years), the Bishop writes:

"It is an open secret that I was in favor personally of getting rid of one or other of these large houses on entering on the See, and it is clear that a small flat in the centre of London, and possibly a cottage just outside, would meet my own personal requirements, but after nearly four years' experience now of what use can be made of these houses, I am not sure that it would equally meet the needs of the Diocese. I have just said good-bye to forty ordination candidates who have spent here the last two days. I ask myself, without Fulham, where should I entertain them? It would be terrible to go back to the days when candidates had to put up in some Dioceses at hotels and public houses, and had no such quiet and devotional days as have preceded the Ordination to-day, and which precede all four Ordinations in the year."

Passing now to the Bishop of London's Statement of Account—which has naturally attracted a good deal of public attention, and caused his lordship to be made (as we here see) the subject of a clever cartoon by Mr. Gould in the *Westminster*



"HOW TO BE HAPPY IN A MITRE. A SUGGESTION FOR THE BISHOP OF LONDON."
CARTOON FROM (LONDON) "SATURDAY WESTMINSTER GAZETTE."

Gazette—we find that the sum of more than £2,000 has gone to meet "permanent charges," *e.g.*, rates and taxes, the two see houses—£848 12s. 6d.—and income tax—£500. Then more than £1,600 has been absorbed by "household account" at Fulham and London House (the Bishop, as we know, being a celibate), items of which are as follows:

"Servants' wages (*i.e.*, four male and seven female), food, entertainment of Ordination candidates four times a year, average forty men; Saturday entertainments to working people, average seventy persons. (Bedrooms at Fulham, thirty-two; London House, seventeen.)" While as to "personal account," "printing, stationery, and postage," and "books and newspaper account," the figures are £294 17s. 8d., £338 9s. 4d., £33 7s. 2d. respectively.

The Hon. Mrs. Megnell-Ingram, sister of Lord Halifax, has departed this life during the past fortnight, and in consequence of her decease Lord and Lady Halifax are arriving home from the Cape this week. This widely-known titled lady and devout Catholic-minded Churchwoman was the widow of Mr. Hugo Frances Megnell-Ingram, deceased in 1871, and the eldest daughter of Sir Charles Wood, the first Viscount Halifax. It appears that no small part of the large fortune left her by her husband was dispensed by her ladyship in religious and charitable work. The full extent of the services that she rendered to others in this way, says the *Yorkshire Post*, will probably never be publicly known. Alike at Hoar Cross, Staffordshire, where she chiefly resided and where she built the present magnificent Church of the Holy Angels (of which Canon Knox-Little is vicar), and in her Yorkshire home, she was like some of the noble English women whom we read about in the Middle Ages in her whole-hearted devotion to Church affairs. She was also patron of two other benefices besides Hoar Cross; and in 1902 she consented to furnish the site for and to endow, at a cost of over £30,000, a new parish church in Holbeck, a populous district of Leeds, in which, by reason of her property there, she took especial interest. In November, 1903, the foundation-stone of the church, dedicated to the glory of God in the name and under the patronage of St. Edward of England, King and Martyr, was laid by Lord Halifax. May she rest in peace!

With reference to the disappointment felt by the *Churchman* (New York) to find that the Archbishop of Canterbury has not learnt the lesson which, in its opinion, a visit to the United States ought to have taught him concerning the alleged virtues of an "unestablished" Church, the *Church Times*, in a sub-leader, seems to hit the right nail on the head when it comments thereon as follows:

"Admitting that the *Churchman* says much that is true, we cannot help thinking that our contemporary has not quite grasped the situation as it exists among us. Many of the troubles of the Church in England are due, not to its establishment, but to a false theory which has been allowed to affect the relations of the Church with the State. . . . It is worth while reminding the *Churchman* that the Liberation Society does not seek merely to disestablish the Church. Disestablishment is merely another name for Disendowment, but we understand by the latter an act of spoliation depriving the parishes of the religious provision made for them by pious benefactors in the past. Hence our resistance to the former, unreasonable as it appears to our contemporary. . . . We have infinitely more freedom as we are [than 'disestablished'], and we could have much more than we have, if the rulers of the Church would shake themselves loose from bad traditions."

The Rev. W. O. Burrows, who was presented by the Bishop of Worcester (Bishop Designate of Birmingham) to the vicarage of St. Augustine, Edgbaston, Birmingham, eighteen months ago, has now been appointed by his lordship to be Archdeacon of Birmingham. He is a Corpus Christi College, Oxford, man, where his record was a brilliant one; and from 1891 to 1900 was Principal of Leeds Clergy School. His age is five and forty. According to the *Guardian*, his views on Church matters are thoroughly in accord with those of his Diocesan (Dr. Gore).

J. G. HALL.

SELF-EXAMINATION.

[REPUBLISHED BY REQUEST, FROM AN UNKNOWN SOURCE.]

Did I this morn devoutly pray
For God's assistance through the day?
And did I read His sacred word
To make my life therewith accord?
Did I for any purpose try
To hide the truth or tell a lie?
Was I obedient, humble, mild
To prove myself a Christian child?
Did I my thought with prudence guide?
Checking ill-humor, anger, pride?
Did I my lips from aught refrain
That might my fellow creature pain?
Did I with cheerful patience bear
The little ills we all must share?
To all my duties through this day
Did I a due attention pay?
And did I when the day was o'er
God's watchful care again implore?
Did I this day do aught to bring
Discredit on my Lord and King?
Did I by my example prove
Myself a loving child of God?

THE HEATHEN sorrowed without hope. A shattered pillar; a ship gone to pieces; a race lost; a harp lying on the ground with snapped strings, with all its music lost; a flower bud crushed with all its fragrance in it—these were the utterances of their hopeless grief. The thought that death was the gate of life came not in to cheer the parting, or brighten the sepulchre.—*Sel.*

THE JUBILEE OF THE IMMACULATE CONCEPTION

Fiftieth Anniversary of the Promulgation of the Dogma Celebrated at Rome and Elsewhere

TWO SAINTS CANONIZED AT ROME

French Protestants Favor the Separation of Church and State

THE ARCHBISHOP OF CANTERBURY'S ASSYRIAN MISSION IN NEED OF FUNDS

The Living Church News Bureau
Paris, January 1, 1905

THE scene at St. Peter's on the occasion of the festival which celebrated the 50th anniversary of the promulgation of the doctrine of the Immaculate Conception, must have been one of no little interest to the Roman world. The pontifical Mass was celebrated, as announced, on December 8th. Accounts vary as to the number of persons present in the Basilica; some say forty, some eighty thousand spectators assisted at the ceremony. At a quarter past nine, the procession entered the church. An imposing mass of monks, priests, canons, and prelates headed the line of those who took part in the ceremony. These were followed by 250 Bishops in cope and mitre, and 32 Cardinals in their robes. Next came, surrounded by his guards, carried of course in *"silla gestatoria,"* the Pope himself, smiling, blessing the multitude on either side, as he passed along. The journals, as the *Semance Catolica* of Madrid, *Semaine Religieuse* of France or the Italian (Milanese) issue of the same order, all make one pertinent remark, which cannot but appeal to us who are hopeful for some "union of Christendom." I quote it in French, which is more probably within the linguistic ken of your readers:

"Il est impossible d'etré ta sans en receuillir un grand bien, parce que tout ici temoigne de la force de l'Eglise; on sent cette force dans les rangs pressès de la foule. Sur quel point du globe pourait on rencontrer, unis dans une seule pensée, des representants de quinze on vingt nations."

Largely: It would be impossible for anyone to have assisted at so imposing a ceremony without experiencing an in-borne satisfaction. Everything around testified to the power of the Church. That power made itself felt in the serried ranks of the spectators. Could there be any other spot on earth, found, where the representatives of fifteen or twenty different nations of the world would meet together with only óne common religious thought in the hearts of all?"

Before the Mass, in the chapel of the chapter, a crown of brilliants, the offering of the faithful throughout the world, was placed upon the head of the statue of the B. V. Mary. In the evening, the city of Rome was illuminated.

On the Sunday following, December 11th, the Pope again officiated in the Vatican. On this occasion it was to declare the canonization of two saints, Alexandro Sanli, and Gerard Majella. *A. Sanli* was born in 1534, and he was one of the most zealous Bishops of the sixteenth century, of a noble family and renowned for his theological studies. That which will probably cling more to his reputation than anything else is, that for a time he was director and adviser of the famous St. Carlo Borromeo of Milan. Miracles have been attributed to his intercession.

Gerard Majella was a member of the Confraternity of the Redemptionist Fathers. Though never advanced to the priesthood, his exemplary life and heroic virtue gained him so great esteem amongst his fellows, that his name had long been marked out for the Church's honors. He was born in 1726, and died young. Miracles were attributed to his influence.

A cantata by Perosi, the Pope's friend and organist of the Sistine Chapel, had been composed for the occasion of the 50th anniversary gathering. This was given at the Church of St. Marie Minerva with some éclat. A Pontifical Mass was made the last reason for gathering to celebrate the occasion. This took place in the the Catacomb of St. Priscilla, in which is preserved the most ancient image of the Virgin.

The *Messager du cour de Jesu* has put out a very detailed resumé of the different fêtes and ceremonies held in different countries in honor of this 50th anniversary. After France, which was very forward in all expressions of the kind, may be mentioned Belgium. The commemoration included a *Congres Marial* at Namur, very fully and enthusiastically attended. The most marked feature of the gathering was an avowed desire and intention to push forward the "Beatification" of Pio IX., which desire no doubt within the space of a certain number of years will be acceded to at Rome. At Turnes and Tournai, pilgrimages took place, and members of all classes of society, peasants, workmen, priests, senators, deputes and representatives of the aristocracy joined in the acclaiming crowd.

Amongst the cities of Spain it has been a year of rival expression of satisfaction and pious work. The Church of Notre Dame dél Pilar, Zaragossa, one of the most ancient sanctuaries of the country, has been declared by the Academy Royal of History at Madrid, "A National Monument." As I have already mentioned in previous letters, an enormous pilgrimage to the shrine is being organized for an opening month of this beginning year to the church which contains the revered "pilar" on which the Blessed Virgin is reported to have appeared to St. James, and to have taken Spain especially under her protection. At Seville a statue of the Virgin has been crowned with honor. At Barcelona, Valencia, Huesea, demonstrations have taken place. In the "Bicaya" a colossal statue of Our Lady of Antigua has been erected on the rock of Arduna.

Portugal has accentuated the year by a pilgrimage to Sameiro, in which the vast number of 300,000 joined. The Tour de l'Assomption was marked at Lisbon by the opening of a "competition of designs" for the building of a church of suitable grandeur to commemorate the year of the jubilee in that town.

In Austria the festival was made the occasion of a solemn dedication of the town of Vienna and the Empire itself to "Marie."

In Poland a *"Congres Marial"* was held at Lemberg, a pretty little town near the Russian frontier, where it touches Austria on the southwest. This had its political aspect as well. Amongst other ceremonies a point was made in the renewal of the former consecration of the country to the B. V. M. which had taken place during the reign of Jean Casimir, king of Poland, in 1656, when Poland was still an independent nation.

FRANCE.

The representatives of the Protestant Churches in France have been received by the committee of the Chamber for the Separation of Church and State. Pastor E. Lacheret, President of the Fraternal Commission of the Reformed Churches of France, presented the Deputation, and made a speech in which he said that on many points, the proposed measure responded to the just demands of the Reformed Churches. The members of the deputation had no official mandate, but they considered they were authorized to say they represented more than six hundred thousand French Protestants.

Although some compliments seem to have been exchanged between the deputation and the committee on the subject generally, it does not seem that the Protestant bodies in the country are feeling altogether comfortable regarding the turn that matters may take. They likewise would have to be tenants of their "temples" or chapels, just as Roman Catholics would have to hire their churches from the State.

The State, in their case, would be able to bring pressure to bear by this means, if for political reasons it seemed desirable to do so. The question is by no means threshed out yet.

THE ARCHBISHOP'S MISSION TO ASSYRIA.

It appears that this well-intentioned mission is in some jeopardy—of course for the ruling reason, "want of funds." It is a work which, initiated many years ago, has honestly been carried out on conservative principles. It bears the name of the Archbishop of Canterbury's Mission, but in reality is an Oxford movement in England in the cause of Catholicity. Its object is to help by brotherly aid, education, and friendliness, the Assyrian Church to hold its own against those who would desire to "assimilate" it with themselves, whether Roman Catholics or Mohammedans. The Bishop of London, with his usual readiness and adaptability, has been associating their interests with his own. At a meeting in London the other day, the Bishop gave a graphic account of the work of the Mission among the Eastern Syrians, Chaldæan and Assyrian Christians dwelling in the mountains of Kurdistan and the plains of Azerbijan, who formed at once a nation and a Church. He showed how the Syrians of the plains, who were mainly the subjects of Persia, had suffered from the persecution of Mohammedans. They belonged to the most ancient Church in the world, had the largest roll of martyrs, and they were in the most difficult position at the present time, their leader being only a lad of sixteen or seventeen, and unless the Church of England—a Church which believed in the value of a national Church and was the Church of the free—stood by them, they

would become Roman Catholic or Presbyterians, both of which bodies had strong missions in their midst. They believed in the Church of England because they knew that she would respect their independence. They had a beautiful liturgy, historic orders, and the same respect as English Churchmen had for the Sacraments. They were very poor, and it was not uncommon to see one of their aged Bishops in rags tilling the ground. He besought a warm interest and active support for these ancient Christians, to whom for eighteen years the English Church had lent a helping hand.

While leaving the expression of the *plea* for this Church's claims on account of "nationality" on one side (would it not have been better to say the oldest characteristic branch of Catholicity?) the work of aiding the cause is well one that may interest all or any who believe that the upholding of "ancient forms of Catholic faith in their purity" is a good deed in a naughty world. GEORGE WASHINGTON.

MISSIONARY CONDITIONS

As Reported to the Board of Missions at its January Meeting

THE Treasurer reported that from September 1st to January 1st the contributions applying upon the appropriations amounted to $87,137.37—a gain in the total of $3,987.12 over the corresponding date last year. When this is analyzed, however, it is found that the parish offerings are not so large by $5,809.15. The gain has been on individual contributions, Sunday School offerings, and the amount withdrawn from the Woman's Auxiliary United Offering, etc. The appropriations to the first of January are $920,242, which sum includes the deficiency on September 1st of $157,742 against appropriations, including deficiency, of $802,502 last year.

Action was taken making appropriations to the Episcopal Fund of the Diocese of West Texas of $20,000, $10,000 of which comes from the Harold Brown Fund, $1,000 and interest from the James Saul Gift, and the remainder from the general treasury in lieu of three years' salary of a Missionary Bishop.

A Memorial on Conditions in the Middle West, received from the House of Bishops, was renewedly brought up, and the Secretary was instructed to acknowledge the receipt of the Memorial by the Board of Missions and to assure its signers that it will have the fullest possible consideration.

MEXICO.

Word has come from Bishop Aves from Torreon, Mexico, announcing the arrival of himself and family there on December 30th, where they were hospitably received and the services on the succeeding Sunday were well attended by English-speaking people and many Mexicans. He speaks appreciatively of the lay missionary, Mr. R. B. Black, who is doing a fine work, he writes, under hard conditions. The Bishop says the number of English-speaking people scattered about the section of Mexico where he was at the time is surprising and he sees a vast work before him.

WORK AMONG NEGROES.

The Standing Committee on Work among the Negroes, appointed in December, reported that after considering as carefully as possible the general condition of the work among the Negroes as shown by the last report of the Commission on Work among the Colored People. The committee decided to request the Bishops in whose jurisdictions such work is now being carried on, to supply information about that work, with especial reference to its present condition, its needs, and the opportunities for its extension as a basis for future appropriation. Meanwhile the appropriations already made for the first quarter were extended until the end of the present fiscal year and additional appropriations were made to St. Augustine's Industrial and Normal School, Raleigh, N. C., in the amount of $1,000, to St. Paul's Industrial and Normal School, Lawrenceville, Va., $1,500, and to the Bishop Payne Divinity School, Petersburg, Va., $2,000, in view of the fundamentally important character of the work at these institutions, the exceptional quality of the work they do and the results they achieve.

The reports about the condition of Bishop Schereschewsky's health were favorable. He has for several months been suffering from indisposition. The appointment of the Rev. Albert S. Cooper, now of St. Elisabeth's Church, Philadelphia, by Bishop Roots, as missionary to Hankow, was approved.

A GENTLEMAN once asked in a Sunday School what was meant by the word repentance. A little boy raised his hand.

"Well, what is it, my lad?"

"Being sorry for your sins," was the answer.

A little girl on the back seat raised her hand.

"Well, my little girl, what do you think?" asked the gentleman.

"I think," said the child, "it's being sorry enough to quit."

That is just where so many people fail. They are sorry enough at the time, but not sorry enough to quit.—*Selected.*

CHURCH NEWS OF NEW YORK CITY.

The Living Church News Bureau
New York, January 16, 1905

ON Wednesday evening of last week the General Church Club of the Bronx tendered a reception to Bishop Brent, the occasion being the first public function given by the Club since its formal organization last summer. Mr. C. G. F. Wahle, president of the Club, presided at the opening and introduced Bishop Coadjutor Greer, who was chairman of the evening. Music was given by a choir of 150, the choristers coming from fourteen parishes and missions, under the direction of Mr. G. Viele, organist and choirmaster of St. Ann's Church. Practically all the Bronx clergy were present, and Archdeacons Nelson and Van Kleeck were on the platform with the speakers.

When introduced by Mr. Wahle, Bishop Greer spoke but briefly, reminding the people that they had not come to hear him, but to hear Bishop Brent. He spoke of the importance of the work in the Philippines, saying that it was important not only in the islands, but in the whole Church, including the Bronx. Bishop Brent spoke not only on the Philippine work, but on the work which the Church has to do in the Orient. Christianity, he said, must succeed in the Eastern countries, for it is an Oriental religion, indigenous to the Orient, which has been transplanted to the West. The Church is now sending Christianity back to the East; sending an Eastern religion with a Western experience; the only religion in the world broad enough for the whole world to stand on. There were about one thousand people at the reception.

The Rev. Dr. Reese F. Alsop of Brooklyn was one of the speakers at the annual dinner of the National Federation of Churches and Christian Workers, held here on Monday of last week. The addresses were chiefly devoted to the plans which are making for the great gathering of religious bodies to be held in Carnegie Hall, New York, in November next. Dr. Alsop saw many hopeful signs in the plans for this meeting, and said he was one of those who have followed the lead of the Rev. Dr. Huntington for some years and who hope for the ultimate union of Christianity. Toward this ideal he thought the coming meeting was a step. The plans for the meeting were discussed by representatives of several of the religious bodies, and it was reported that there is already assurance that about eighteen millions of American Christians will be officially represented. A number of leading Churchmen are actively interested in the plans and will probably take part in the conference, which will extend over six days. Among the names mentioned at the dinner of the Federation were those of Bishops Doane and Greer, the Rev. Dr. William R. Huntington, the Rev. Dr. Henry Mottet, and the Rev. Dr. Floyd W. Tomkins.

The twelfth annual Conference of the Foreign Mission Boards and Societies was held at the Bible House for two days last week. It was the largest gathering of mission officials that has attended these conferences, practically all religious bodies having foreign mission work being represented. Our own Board of Missions was represented by its Corresponding Secretary, Mr. John W. Wood, who had an important part in the meetings. He made the report as chairman of the Committee on European Communities, a report which provoked much discussion. Several representatives of the boards and societies were agreed that the American and European residents in cities in the foreign fields were in the main detriments to mission work, many of the people leading lives that are far from commendable even when considered from native standards. Mr. Wood was continued as head of a committee to consider and suggest methods of meeting this condition. The two days were devoted in general to consideration of missionary problems in various foreign fields, as well as to phases of the home department. Next year's conference is to be held in Nashville, Tennessee.

Plans have just been filed for the remodelling of a dwelling house in the Italian quarter on the upper East Side, into a three-story chapel for St. Ambrose's Italian mission. The work is under the corporation of that mission, the president of it being the Ven. Dr. George F. Nelson, Archdeacon of New York. The alterations necessary to refit the building into a chapel are to cost, it is said, more than $5,000.

ATHENAGORAS, a famous Athenian philosopher in the second century, not only doubted the truth of the Christian religion, but was determined to write against it. However, upon an intimate enquiry into the facts on which it was supported, in the course of his collecting materials for his intended publication, he was convinced by the blaze of its evidence, and turned his designed invective into an elaborate apology, which is still in existence.

THE ACTION OF THE BOARD OF INQUIRY

THE clerical and lay deputies to the last General Convention who were notified by the Presiding Bishop, acting under provisions of Title 2, Canon 9, Section 4 of the Digest of Canons (as they existed prior to January 1, 1905), to attend at Reading, Pa., upon Tuesday, January 10th, 1905, and to organize as a Board to make preliminary inquiry into certain charges preferred in writing by J. Frederick Jenkinson and others under date of November 21, 1904, against the Right Rev. Dr. Ethelbert Talbot, Bishop of Central Pennsylvania, have proceeded as follows:

Upon Tuesday, January 10th, 1905, seven deputies thus notified by the Presiding Bishop met at the Mansion House in Reading, Pa., and because of the absence of a quorum adjourned to meet at Christ Church, Reading, on the 13th day of January. Notice of such original meeting and of such adjournment was given to all the deputies so notified by the Presiding Bishop and to Messrs. J. Frederick Jenkinson and Herbert Noble, counsel for the signers and also themselves signers of said charges. Pursuant to such adjournment the following 11 deputies so notified attended at the time and place fixed by such adjournment, to-wit:

The Rev. Dr. William B. Bodine, Pennsylvania; William R. Butler, Central Pennsylvania; Rev. Dr. Henry L. Jones, Central Pennsylvania; Rev. Dr. Rogers Israel, Central Pennsylvania; Jas. M. Lamberton, Central Pennsylvania; Rev. J. B. Harding, Pennsylvania; George C. Thomas, Pennsylvania; Rev. Dr. H. P. Nichols, New York; Francis Lynde Stetson, New York; Rev. Dr. Joseph Carey, Albany; Rev. Dr. Edgar A. Enos, Albany.

There also appeared J. Frederick Jenkinson, who, having delivered to the Rev. Dr. Bodine for submission to the deputies in attendance his affidavit, verified this day, withdrew from further attendance.

Mr. Herbert Noble advised the lay deputy from New York that he would not be present to present any proofs before the Board of Inquiry as thus constituted and meeting, but he did not ask for any further meeting or adjournment.

The 11 deputies in attendance thereupon agreed to organize, not formally as a Board of Inquiry, but informally for discussion, and for the purpose of such informal organization selected the Rev. Dr. Bodine, of Philadelphia, as chairman and William R. Butler, of Mauch Chunk, as secretary. The Rev. Dr. Bodine laid before those present the following papers:

First—Copy of presentment of Right Rev. Ethelbert Talbot, D.D., LL.D., under Canon 9, Title 2, General Digest, signed by J. Frederick Jenkinson, A. J. Arnold, S. Lord Gilberson, Herbert Noble, J. A. Beall, Agnew McBride, W. G. Miller, W. F. Hillier, A. T. Jackson, M. P. Jackson, James Denithorne, John Langdon, Richard B. Canon, and William B. Wilson, which had been transmitted by the Presiding Bishop to the Rev. Dr. Morgan Dix as the Senior Presbyter, and by him sent to Dr. Bodine.

Second—The original presentment itself.

Third—A copy of an affidavit made by J. Frederick Jenkinson and dated Philadelphia, December 8th, 1904, as to the names of the signers to the Presentment aforesaid.

Fourth—An affidavit made by W. C. Miller, W. F. Hillier, A. T. Jackson, M. L. Jackson, James Denithorne, and John Langdon, dated at Huntingdon, Pa., January 2nd, 1905, as to the appearance of their names on the presentment aforesaid, and withdrawing their names, stating that their signatures had been given under misapprehension of the purpose intended.

Fifth—A copy of a paper signed by J. Frederick Jenkinson, A. J. Arnold, S. Lord Gilberson, Herbert Noble, J. A. Beall, William B. Wilson, Richard B. Canon, and Agnew McBride, and dated at Philadelphia, January 2, 1905, withdrawing their names from the presentment.

Sixth—A statement by J. Frederick Jenkinson, dated at Philadelphia, January 13th, 1905, and verified under oath, explaining his affidavit of December 8th, 1904. (No.3 above.)

Seventh—A letter from S. Lord Gilberson, dated January 5th, 1905, withdrawing his name from the presentment.

Thereupon the lay deputy from New York called attention to the fact that the clerical deputies from that Diocese to the last General Convention were the Rev. Drs. Dix, Huntington, Grosvenor, and Parks, of whom all, excepting the Rev. Dr. Dix, actually sat and acted as deputies in the Convention throughout all of its sessions. The Rev. Dr. Dix declined to sit, and did not sit in any session of the Convention. But in his place and stead sat and acted in the Convention the Rev. Dr. Harry P. Nichols, who, having been duly elected as provisional clerical deputy from New York, was duly designated by the Bishop of New York to sit in place of the Rev. Dr. Dix.

The lay deputy from New York further observed that (undoubtedly in ignorance of these particular facts) both Dr. Dix and Dr. Nichols had been drawn and notified to attend as members of the Board of Inquiry, though both of them could not be deemed to have been deputies to the last General Convention; and also that the list of clerical deputies from New York, from which Dr. Dix and Dr. Nichols were drawn to serve as members of a Board of Inquiry, either failed to include the names of the other three clerical deputies from New York, who actually sat in the Convention, or else included the names of five presbyters as clerical deputies, whereas under the Constitution of the Church there could not be more than four clerical deputies from one Diocese at any one time. In either case the list from which such names were drawn was not a list of the deputies to the last General Convention, as required by Canon 9, Section 4, for either it included one more name than was entitled to be therein or it excluded one name that should have been therein.

It was fully understood that the facts above mentioned had not come to the attention of the Presiding Bishop prior to the time of his designation of the members of the Board and his notification and communication under the Canon 9, Section 4 (2). It was further understood that the Presiding Bishop deemed himself to have discharged his full duty in the matter and to be *functus officio* after such action on his part.

Under these conditions the eleven deputies present, not unmindful of their duty of canonical obedience to the Presiding Bishop in all matters in which he should have exercised the authority of his high office, felt and feel that the duty devolved upon them to determine for themselves what was their present position under the law of the Church and what their duty to the Church.

After serious and protracted discussion and consideration the eleven deputies present unanimously reached the following conclusion:

The deputies present are bound themselves to take knowledge of the facts concerning the clerical deputation from New York, and now formally brought to their attention by the lay deputy from New York. Upon these facts the constitution of the Board to make preliminary inquiry into the charges above mentioned is lacking in canonical authority; and the canonical defect involved an error so material as to render it inexpedient and improper for the deputies present to assume to organize or to act as a board to make preliminary inquiry into the said charges under Canon 9, as it existed prior to January 1, 1905, even though it be considered (though doubted by those preferring the charges) that any effective action could be taken under that canon which was superseded on that day.

STATEMENT OF THE PRESIDING BISHOP.

THE Presiding Bishop asks leave to make known to the Church the following facts:

In constituting the Board of Inquiry to investigate charges made against the Bishop of Central Pennsylvania, the Presiding Bishop secured from the Secretary of the House of Deputies the list of Deputies to the General Convention from the four Dioceses indicated in the Canon; the Secretary under date of December 8th, 1904, certifying as follows, touching said list:

"I hereby certify that the above are correct lists of the Deputies representing the Dioceses named in the General Convention of October, 1904."

In the list of "New York" are five names of Clerical Deputies, including the Rev. Dr. Dix and the Rev. Dr. Nichols, with a footnote concerning the latter, reading: "Taking the place of the Rev. Dr. Dix on the sixth day."

When a quorum of the Board of Inquiry met at an adjourned meeting in Reading, Pa., January 13th, 1905, the lay member present from New York contended that the list of Deputies from New York, from which, with the other lists, the Board was drawn, was not the list required by the Canon, because one more name was included than was entitled to be therein, and therefore that the Board of Inquiry was not canonically constituted.

Those present after serious and protracted discussion and consideration unanimously reached the following conclusion,

which they communicated on January 13th to the Presiding Bishop as their opinion:

"The undersigned are bound themselves to take knowledge of the facts concerning the Clerical Deputation from New York, as now formally brought to their attention by the Lay Deputy from New York. Upon these facts the constitution of the Board to make preliminary inquiry into the charges above mentioned is lacking in canonical authority; and the canonical defect involved is an error so material as to render it inexpedient and improper for the undersigned to assume to organize or to act as a Board to make preliminary inquiry into the said charges, under Canon 9 as it existed prior to January 1st, 1905, even though it be considered (though doubted by those preferring the charges), that any effective action could be taken under that Canon which was superseded on that day.

"After agreeing that this statement signed by everyone of the individuals present who had been notified to attend, should be sent to the Presiding Bishop, the informal meeting adjourned *sine die*.

"(Signed)

"W. B. BODINE, Pennsylvania,
"W. R. BUTLER, Central Pennsylvania,
"HENRY L. JONES, Central Pennsylvania,
"ROGERS ISRAEL, Central Pennsylvania,
"JAMES M. LAMBERTON, Central Pennsylvania,
"J. B. HARDING, Pennsylvania,
"GEO. C. THOMAS, Pennsylvania,
"H. P. NICHOLS, New York,
"FRANCIS LYNDE STETSON, New York,
"JOSEPH CAREY, Albany,
"EDGAR A .ENOS, Albany."

Yours,

St. Louis, Mo., January 14th, 1905. DANIEL S. TUTTLE, *Presiding Bishop.*

GOVERNOR MORTON'S GIFT TO THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK.

AT the meeting of the trustees of the Cathedral of St. John the Divine, held on St. John's day, December 27th, in the chapter room of the Cathedral House, a letter from the Hon. Levi P. Morton, addressed to the board of trustees, was received and read. In this letter, Mr. Morton proposed to convey to the corporation, for the building of the choir, the sum estimated by the architects as needed for that work, namely, $450,000. To this he added the further sum of $150,000 for the placing in the choir of an altar and reredos, an organ, the choir stalls, and other furnishings, making a total gift of $600,000. The announcement of this splendid benefaction was received with enthusiasm, and the following resolution was unanimously adopted:

Resolved, That the generous offer of the Honorable Levi P. Morton to build and furnish the Choir, be accepted by this Board on the terms named in Mr. Morton's letter of December 22nd, 1904, addressed to the President of this Board, and that the Secretary be requested to convey to the donor the hearty thanks of the Corporation for a gift which marks an epoch in the history of the Cathedral.

The significance of this action on the part of one of our leading citizens is very great, and it would not be strange if the entire building were to come into being at an early date. It is understood that the organ is to be the joint gift of Mr. and Mrs. Morton, and will be a memorial of their daughter, who died in Paris in June last.

"YOU DON'T MEAN to call me an enemy of religion, do you?" said a farmer to a gentleman who was earnestly urging him to become a friend of Christ.

"'He that is not with Me is against Me,' are Christ's words. Are they not decisive of your question?" replied the gentleman.

"But I am friendly to religion," rejoined the farmer.

"Friendly? How? You do not revile Christ, I know; but do you serve Him? Do you avow yourself His disciple? Are you His disciple? Do you by your life and speech declare that faith in Christ is necessary to salvation?"

"I do not profess faith in Christ, sir," said the farmer; "and, of course, I cannot consistently urge that faith on others."

"Then, you see," replied the gentleman, "that your influence is against the acceptance of Christ by others. Its voice is, Personal faith in Christ is not a very important matter; if it were I should seek it."

The farmer was silenced. He felt that his friend was right. He saw that not to be on Christ's side is to be against Him; not to be marching with His pilgrims upward is to be marching with His enemies downward. He was right. There is no middle course. Every man is either fighting for Christ or fighting against Him.—*Sel.*

WHEN home is ruled according to God's Word, angels might be asked to stay at night with us, and they would not find themselves out of their element.—*Selected.*

POLISH CATHOLICS IN SYNOD.

THE Polish Catholics in the United States held their second National Synod at their (All Saints') Cathedral, Chicago, on December 13th to 15th, at which was happily accomplished the union between the two branches of that work in this country, and one national body was created. Hitherto there has been separation between Polish Old Catholics of the West who were under the jurisdiction of Bishop Kozlowski, consecrated by the Old Catholic Bishops of Europe, and the Polish Catholics of the East, who looked to Father Hodour of Scranton, Pa., as Bishop-elect and executive of their organization. Both parties were represented in this Synod, including the Bishop and the Bishop-elect, and two were united. The Western organization had hitherto been known as the Polish Catholic Church, and the Eastern organization as the Polish National Church. The two bodies united will hereafter be known as the Polish Catholic National Church.

The Synod opened with pontifical mass, celebrated by Bishop Kozlowski with the assistance of a number of the clergy. It was discovered on the call of the roll in the Cathedral hall that there were present 16 clergymen and 70 laymen. The chief business was the approval, with many amendments, of the Constitution tentatively adopted by the first Synod, held several years ago. The Rev. T. Jakimonriz, rector, and the lay delegates from the Church of the Transfiguration, Chicago, were refused seats in the Synod on the allegation that the priest mentioned is not loyally supporting "the Catholic religion, rites, and the movement of the Polish Catholic Church." The priest also was said to have preached heresy, and he and his church were excluded from the national body.

Mass was said at the opening of the second day's session, and the consideration and amendment of the constitution followed. The chief provisions adopted in amendment of what had gone before were to provide for uniform teaching in all the parish schools of the Polish Catholic Church; to provide that the course of study should be modelled as far as possible on that of the public schools; to require that children in the parish schools should be taught the mother language and should be acquainted with the history of Poland; to provide that the Catechism and Church history should be taught in the schools only by the clergy; that children should be admitted to their first Communion only by the rectors of the parishes; that classes in these schools should be restricted to a smaller number of pupils, it being said that at the present time from 100 to 150 are in each class.

The union between the two branches of the Polish Catholics was effected at the afternoon session, Father Hodour explaining his position, as also did Bishop Kozlowski and others. The debate, which lasted two hours, resulted in the union under the title of the Polish Catholic National Church, and the division of the country into two Dioceses, of which one should be the Diocese of Scranton, to be administered by the Bishop-elect, Father Hodour, and which includes 12 priests, 16 churches and chapels, 20,000 communicants, and 15 schools; the other is the Diocese of Chicago, under jurisdiction of the Rt. Rev. Anthony Kozlowski, with 25 parishes and missions, 30 priests, 40,000 communicants, and 22 schools. On motion of Fr. Hodour, a collection of $30.00 was taken for Polish deserters from the Russian army. A Council for the National body was created with six members from the Diocese of Scranton, six from the Diocese of Chicago, and a thirteenth member to be chosen by the Council itself.

On Thursday, the third day's session, a canonical judgment against the Rev. T. Jakimonriz was read. A proposition to establish a clerical seminary, and a synodical fund was tentatively adopted for further consideration and ratification by the next Synod. The consideration of the Constitution was resumed, and the following additional changes were adopted: a provision that lay representation in the Synod should be granted on the basis of one delegate for every 50 souls in a parish; that collections for the diocesan fund should be made every three months; that a regular Synod should be held once in four years, to be summoned by the Bishop of the Diocese; that a Bishop might be chosen by a vote of two-thirds of the membership; that every Bishop must visit every parish in his Diocese once a year, provided the parish pays the expenses of the visitation; that no Diocese may call a priest without the consent of the Bishop; that the rector of every parish must conform closely to the constitution; that the salary of parish priests should be from $40 to $75 monthly, according to the number of parishion-

[*Continued on Page* 415.]

Feeding and Ruling

A Sermon at the Twentieth Anniversary of the Consecration of the Rt. Rev. William Paret, D.D., Bishop of Maryland, January 9th, 1905

By CORTLANDT WHITEHEAD, D.D., Bishop of Pittsburgh.

Dear Brethren:

IT has fallen to my lot to speak to you to-day, because, by the ordering of God's Providence, I alone remain on earth of the seven Bishops who, a score of years ago, united in the Laying-on-of-Hands at the consecration of the sixth Bishop of Maryland. To me that is a strange and solemn fact—to all of us a lesson which we do well to heed. One generation passeth away and another generation cometh, so stealthily that only on some such reminiscent occasion as this are we suddenly reminded with emphasis that "the day is far spent" and the night cometh when no man can work.

Let us pause for a moment to recall in tender memory the faces and forms of those who on January eighth, 1885, handed on the treasure of the Apostolic Episcopate to the one hundred and thirty-seventh American Bishop of the Anglican line.

The Venerable Alfred Lee was the Presiding Bishop, and with him were associated the saintly Lay, the courtly Stevens, Neely of Maine, Lyman of North Carolina, who preached the sermon, and dear Bishop Howe of Central Pennsylvania, under whose kindly rule the new Bishop and I had served together as Presbyters during the early years of his Episcopate. *Clara et venerabilia nomina*, all of them; with whom may we be found at the great Day of Account. Fervent and tender were their prayers that day; solemn and sincere their blessing. May we not believe that their spirits are with us on this anniversary of their united consecration of him whose well-established work we come to recognize and honor. Their prayers were not in vain. Their blessing has been ratified in heaven. Their ordination of our brother has borne abundant fruit, for which we know they thank God with us to-day.

I am to speak from the text Psalm lxxviii. 72:—"So he fed them with a faithful and true heart, and ruled them prudently with all his power."

Thus have we, to whom the Psalter translation is dear and familiar, learned to read the description of the Shepherd King.

The Authorized Version adds a note of preciseness to the words: "So he fed them according to the *integrity of his heart*, and guided them by the *skilfulness of his hands*."

And the Revised Version brings out another thought: "So he was their *Shepherd* according to the integrity of his heart, and guided them by the skilfulness of his hands."

All alike lend themselves with singular aptness to such an occasion as this. No doubt many sermons have been preached from the text, but my loving friendship of many years' standing, as well as the record of twenty years of the Bishop of this Diocese, enables me to aver with absolute certainty that never has the occasion justified the text more truly and completely than to-day. Is there anyone, within this Diocese or without, conversant with the man whom we honor, his quality, his methods, and his accomplished work, who will not enthusiastically affirm that the Psalmist's words exactly and most satisfactorily tell the whole story in brief:

"He was their Shepherd according to the integrity of his heart, and guided them by the skilfulness of his hands."

Or, to return to the rhythmical and beloved and more familiar words:

"He fed them with a faithful and true heart, and ruled them prudently with all his power."

Not mine to rehearse statistics—to tell of increase in communicants, in churches, in rectories and parish buildings, of progress in diocesan work, in contributions for Missions, in any visible results. Not mine to exalt, in his presence and to the embarrassment of his modesty, the many elements of character which call forth for the Bishop of Maryland personally our loving and ardent admiration.

But surely we may, without offence to him, comment with unreserved appreciation upon those qualities which have made his episcopate so worthy to succeed the rule of Stone, Whittingham, and Pinkney; which have rendered the name of William IV. of Maryland, equal, at least, to those of William I., and II., and III.

The epithets of the text fit the case exactly, "faithful" and "true," and "prudent"; and the qualities mentioned are known to be conspicuous—"integrity," "skilfulness," and "power";—while the meaning of it all is compressed in the one word "shepherd," by which the Revised Version translates the "feeding" and hints at the significance of the "ruling" and the "guiding."

Whatever may have been the outcome of this twenty years' episcopate, in visible results and figures, this I am free to say—and I think you will agree with me—that the chiefest value of it is that it stands out prominently before the eyes of all men as a conspicuous example of what the ideal and practice may well be of any Bishop's official life and work. And to this, dear brethren of the clergy and laity, I address myself, by your kind permission, as briefly as possible.

FEEDING AND RULING:—

feeding with integrity and fidelity, ruling with diligence and skill—these are the component parts of any shepherding, whether of priest or Bishop, in the Church of God.

Would that in the stress and excitement of modern life both these elements of a true Christ-like ministry were not so much in danger of being overlooked.

As to the first, I do not think the danger is so great in the country parish as in our large cities. The humble incumbent of a country parish is brought more into intimate personal touch with his people, and together they live somewhat apart from the glare and stimulating influences of our modern strenuous communities. The parish is more like a family, and the tenderness and mutual dependence of the home characterize the relations of pastor and people.

But nevertheless, everywhere the danger is to be found as a constituent of our twentieth century times.

Mark the subjects advertised for Sunday sermons in prominent pulpits. Do they savor of a *need* to be supplied, of souls to be nourished, of individual personal lives to be uplifted and helped, of doubts to be solved, and faith established, of the promises of God made clearer, and salvation in its far reaches explained and enforced; of "*building up*" in our most holy faith? Do they not more frequently indicate curiosity on the part of the listeners, an eagerness simply "to hear some new thing"; and on the part of the preacher, personal ambition or a tendency to sensational and outré presentation of views as to public questions or current topics or problems economic, political, or academic?

There is nothing like this in our Lord's discourses or the writings of the Apostles. They always proceeded on the principle that they were here with a commission and a purpose, definite, all important; circumscribed, and yet universal in application—a commission and a purpose which dealt with *spiritual* verities for *spiritual ends*, for the upbuilding of individual faith, for the ennobling of personal character, for the stimulation of personal hope, and the gathering together of all who have ears to hear *spiritual* truth, into a Kingdom of righteousness and peace and joy in the Holy Ghost.

Intellectual stimulus there must needs be, but not as the prime object. Instruction there must needs be, but not concerning scientific, civil, or even social questions except as subservient to clear instruction in personal righteousness. Do we discriminate as we should between *intellectual interest* which *some* possess, and *spiritual hunger* which is inherent in *all* men and women of whatever rank and class, whether conscious of it or not?*

The purpose of the Christian pulpit is not to *create* a religious sense in men, but to bring them to the consciousness of need, personal need, and then to seek by every means to satisfy that need. . . .

It is because of the existence of just such qualities in the presentation of the truth conspicuously exemplified in the Episcopate of our brother, that we honor him to-day, and thank God for his example.

Right worthily has he fed his people, recognizing their spiritual need, ministering to their spiritual hunger, never forgetting it and his responsibility concerning it, as he has journeyed every year from parish to parish, and counselled and exhorted and warned, "ministering the Doctrine and Sacraments as the Lord hath commanded and as this Church hath received the same." By word of mouth in every pulpit in the Diocese, by strong charges to his convention, and pastoral letters to his people, by clear, definite lectures in his training school, by soulful addresses to his Confirmation classes, by editorials and articles in his diocesan paper, by published books filled with devout and helpful counsel, surely he has fed you "faithfully and truly according to the integrity of his heart."

II. And *therefore* you have come as the years passed by to recognize, appreciate, and applaud his prudent, skilful, and weighty *Rule*.

There can scarcely be a more difficult and delicate position than that of a Bishop of this American Church; called of God, and exalted to high place; clothed with great responsibility, but not with arbitrary power; neither a constitutional monarch nor an elective President, but something of both, with remarkably close and precise limitations, and canonical precautions which sometimes well-nigh paralyze free action and hamper progress; burdened with the care

* "Our Lord teaches the ripeness of the world for the highest blessing. The spirits of men are ready for ingathering; men everywhere are religious, they have religious ideas, capacities, instincts, aspirations. The religious nature is there, the sense of infirmity, dependence, duty, accountability, futurity. All men have spiritual hopes and fears, thoughts, sentiments, and desires. The very 'isles wait for His Law.' Everywhere men are feeling after God, if haply they may find Him, and so find life and peace."

of all the churches, especially where there is poverty or apathy or disquiet or contention; learning, however, through all the difficulties, that to *serve* is to rule, like the Apostle who exclaimed, "ourselves your servants for Jesus' sake." It is the glory of the Episcopate of this Church of ours, that whatever the personal attainments or characteristics of the Bishops may be, they can without boasting claim the beatitude which the Lord pronounced upon the peacemakers. And St. Paul's terse presentation of his official duties is conspicuously appropriate of those in the American Episcopate to-day:

"Who is weak and I am not weak? Who is offended and I burn not? I am become all things to all men, that I may by all means save some."

Guidance and governance, therefore, come not by legal enactment, but by the inherent worth of character and its legitimate influence. Only those who have borne the yoke can fully appreciate the delicacy, the danger, the difficulty of the task.

All the more honor to one who, through a score of years has so held the balance, has with such dignity, justice, and single-mindedness, and unwearied patience really guided and ruled and governed that of him it can be said that the inimitable language of the solemn exhortation at his consecration has been fulfilled:

"Be so merciful that you be not too remiss; so minister discipline that you forget not mercy."

"Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost."

And then, in this land and time, the boundaries of interest and work are continually extending. There is no longer among thoughtful and religious men the old, sharp distinction between secular and sacred. Our ideas of God and His governance are continually broadening. . In the midst of seemingly overmastering materialism, there is more and more discovered an apprehension of spiritual verities. Religious people, though not so *pious* as formerly, are nevertheless more truly serious and sane in their view of truth and duty. The scepticism of the time is a token of spiritual and intellectual unrest, which asks of the minister of religion, clear and helpful answers to human and therefore universal problems. Scriptural research and scientific development demand fuller and fairer treatment of many matters in former days considered settled. Social reforms and civil questions must be met by the wisdom which is from above. Never was there a time when the Bishop should more diligently "give heed unto reading, exhortation, and doctrine"; careful in his utterances, sober in his judgments, impartial in his opinions, reasonable in his decisions, tolerant of differences, while settled firmly in his own principles and outspoken in his views.

If an inspired apostle, in the narrower scope and fewer complications of the early time, could exclaim, "Who is sufficient for these things?" surely the modern Bishop, in the turmoil and stress of our American life and all its complexities, may justly cry out for kindly criticism from his clergy and people, and for gentle forbearance as to his inevitable shortcomings in the tremendous demands of these latter days.

Shortcomings there must needs be. Who knows them better than the Bishop himself? But most of them may be remedied by the loyalty of the priests and people, and by their increased diligence and carefulness, *making up* his deficiences, turning their criticisms into prayers. No man can be a leader unless there are those who recognize his authority, and are ever ready to help him in his work. Even the Good Shepherd fails utterly when the flock are content to scatter themselves hither and yon, to wander into strange pastures, refuse leadership, and coquette with wolves.

There must be reciprocity. No man can be a shepherd all alone. The sheep must "follow him," they must "know and heed his voice." "There is an exaggerated clericalism and ecclesiasticism to which every neglectful layman is more or less contributory."

. .Nothing does a Bishop crave more than the confidence of his people, a confidence that meets him as a father and a friend, that does not hold him at arm's length, that is not fearful of his office, but seeks the *man in* the office and treats him in a manly way. How many burdens would be lightened, how many difficulties overcome, how many misunderstandings prevented and troubles avoided, if only clergy and laity would account the Bishop as equally concerned with themselves in the welfare of the Diocese, and so, more than ready to hear kindly criticism and to welcome suggestions made as to a brother, giving opportunity for conference and loving counsel.

Much benefit would certainly thereupon result, and many of the Bishop's shortcomings would be made good. The *loneliness* of the office breaks down oftentimes the stoutest heart.

And further, no true shepherd Bishop can forget that great utterance of the Good Shepherd Himself:

"Other sheep I have which are not of this fold. *Them also I must bring.*"

The problems of the Bishop's life are not confined within the limits of his own communion, nor yet to the treatment to be accorded to abstract questions or social movements. The appalling divisions of Christendom, the discords, heresies, and inanities which mark what is so complacently called "our Common Christianity," and destroy Christian comity and unity, must often, yea always, press as a burden on his heart. How shall he meet and influence, how shall he touch, if haply he may help to heal the vast multitude of those who are estranged, and to whom he has a message even as to his own? To bear witness to the truth, even unwelcome truth, and yet so to bear witness in love, that Christian brethren may not be repelled, may perchance be even attracted; to hold the Faith, and yet in all honesty recognize the good intention and Christlike work of those who preach a partial Gospel, or perverted, or even in heresy and contention; to hope and believe all things good and think no evil; to say with sincere fervor, "Grace be with all them that love our Lord Jesus Christ in sincerity," while daily contending for the Faith, and endeavoring to open to the eyes of men the way of the Lord more perfectly; this requires a broad-mindedness and wealth of Christian love and tactful gentleness and unwearying patience and persuasive power, which every Bishop craves and for which he asks the sympathy and prayers and loyal help of all his brethren.

Priests and Bishops alike need to remember that to be a shepherd true, one must never forget the "other sheep" whom also they "*must bring.*" Christian unity is, no doubt, far away; and yet the thought, the idea, the purpose is in the air. Ours it is to keep the subject ever before our minds and on our lips and in our hearts, that we may not prove recreant to our prayer, "Thy Kingdom come," or put ourselves out of harmony with the Master's solemn supplication: "That they all may be made perfect in one"; that there may be one Flock and one Shepherd."

Towards this glorious consummation, however remote, every true ministry makes its contribution. Towards this great hope all our efforts should tend. Towards this have wrought our brother and you, the clergy, his devoted helpers, as through this score of years you have labored together for the furtherance of the Gospel. Shall we not renew our purpose and reconsecrate ourselves once more to intelligent and zealous working and preaching and praying, that all who are called Christians may more and more "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life"?

So shall we be indeed shepherds in integrity of heart, and guide our generation with skilfulness of hand.

POLISH CATHOLIC SYNOD.

[*Continued from Page* 413.]

ers and the funds of the parish; that all priests under the jurisdiction of this body must be unmarried; that delegates to the diocesan Synod shall be elected for a term of four years with provision for filling vacancies; that no parish shall build a church or chapel until it embraces at least fifty families.

Other resolutions, in addition to the enactment of these constitutional provisions, provide for the details of the union of the two bodies, and state that the Polish Catholic National Church is organized to preserve the "faith of their great-grandfathers," to esteem the rites of the Church, and to exclude whatever is distinctively Roman. It was resolved that all Church property must be held for the exclusive use of the Polish people in America, and not in the name of any Bishop. Children must be educated in the Polish Catholic national spirit by exemplary teachers, since the "well-educated children are the future of the Polish nation and Fatherland." Sympathy should be extended to all brother Polanders who are under the rule of foreign Bishops. The desire was expressed to take them under the care of this organization "and to rescue them from the tyrant and despotism." Other persons than Polanders were not to be wholly rejected, and might be taken under the spiritual jurisdiction of the Bishops of this movement; but they might have no interest in the property of this organization. Protest was made against the abuse of the movement, and the desire expressed to have only righteous, conscientious priests who love freedom. Any priest who could not agree with the discipline of the body should be excluded from it, and every priest must be unmarried. No priest should collect funds for Church purposes except with the authority of the Bishop or of a committee of the parish.

The Synod closed with the blessing of the Bishop and the singing of the Polish national hymn.

A YOUNG girl once went to visit Dr. Jowett, the famous Master of Balliol College, Oxford. She had with her a book. The Master asked her what she was reading. It was a book semi-theological. He suggested that Wordsworth would be more suitable reading. He meant to convey the simple truth that the religious element in poetry is often more potent for good than direct or formal theology. —*Bishop of Ripon.*

THERE are few temptations more common to ardent spirits than that which leads them to repine at the lot in which they are cast, believing that in some other situation they could serve God better. If each has the spirit of self-surrender, the spirit of the Cross, it does not matter whether he is doing the work of the mainspring or one of the inferior parts.—*Rev. F. W. Robertson.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"*The Mighty Works of Our Lord and Saviour Jesus Christ.*—Part I.

By the Rev. ELMER E. LOFSTROM

THE HEALING OF THE NOBLEMAN'S SON.

FOR THE FOURTH SUNDAY AFTER THE EPIPHANY.

Catechism: Fifth Commandment. Text: St. James ii. 22.
Scripture: St. John iv. 45-54.

AFTER the first Passover and the cleansing of the Temple, there was a short period during which the Lord Jesus ministered to His own people and in His own country. But though they believed because of the miracles which He did, it was not such a faith that He could commit Himself to them. He accordingly left that part of the country which stood for the Jewish nation as such, and returned again, through Samaria, to Galilee. His two days' ministry in Samaria was unique in that the people there believed on Him from His teaching alone and required no miracles. This throws light perhaps on the Master's words to the man in answer to his first request: "Except ye see signs and wonders, ye will not believe." So, too, verse 44 evidently refers back to His reception in Judea, which was the "own country" of the Prince of the House of David, rather than Galilee.

He came to Cana. There was a sick boy in Capernaum. The fame of the miracles which He had wrought at Jerusalem during the feast had been brought before Him by the returning passover-pilgrims. The word came to the home of the sick boy that this wonderful Healer was at Cana, only twenty miles away. There was no other hope left for the child. And the father made the trip across the country as soon as he heard of it. Twenty miles was a "day's journey," but being a king's officer, he may have made it with mules in a little less. We know the hour of his interview with the Master, which we may rightly assume to have occurred immediately after his arrival. It was seven o'clock in the evening when the word of healing was spoken.

It was necessary to spend the night in Cana before the return journey could be undertaken. The meeting of the servants who came with the message that there was no longer any need of the Healer, was therefore on the next day. The people who had remained with the boy, had not thought there was anything miraculous in the recovery. They may have thought it strange, but they accounted for the sudden change in some other way. But the father knew. And he soon convinced the others, so that the result was that all his "family," which includes servants as well as wife and children, believed on the Lord Jesus.

This was an important miracle in many ways. The position of the man was such as would make it a notable one among the people of the time. He was a "king's officer." He belonged therefore to the household of Herod Antipas. The supposition is plausible that this man was none other than Chuza, Herod's chamberlain, and that this miracle, which had such a powerful effect upon the family in which it was wrought, was the cause of the devotion shown by the wife of Chuza in following with Him and ministering unto Him of her substance, as related in St. Luke viii. 3.

The Master's treatment of the man is even greater than appears at first thought. We can readily see how it resulted in a higher faith and a better obedience than if the man's original request had been granted. But it shows the perfect confidence, or shall we say knowledge, of the ultimate success of His work, that the Master did not take this opportunity and invitation to go to the court of Herod and there work this miracle in such a way as to attract the attention of those who were highest in power. It is a witness, too, to His conscious supremacy. Worldly influence was to have no part in the laying of the foundation of this spiritual Kingdom.

This king's officer brings before us in a concrete way what it is that is required of us that we may come to know and believe in the Saviour of men. At first he knew nothing more than that the Lord Jesus had the power to give healing to the child he loved. Even this was only a belief resting upon the report of what had been done by Him at Jerusalem. But the man acted upon the faith he had. He proved the reality of it by travelling the twenty miles to Cana. At the end of the journey he came into the presence of the Master, and then his real education as to the nature of His Person began. The Master's strange answer to his first request told him that the miracle was not a mere wonder, but a "sign" of something higher. Being in the presence of the Master, he learned a higher faith than that with which he came; and when the word was spoken, he believed, although it came in such an unexpected way, and involved the setting out on the return journey before its actual result could be verified.

It need hardly be pointed out that the practical application from this, is to make the children realize that all we need to do is to act upon the faith we have at the present. But the acting upon that is an important thing. We know that it is His will that we be born into the Kingdom by Baptism. The laws of the Kingdom prescribe due instruction, Confirmation, the feeding of the soul by the Sacramental Food, the expression of the spiritual life by acts of devotion, and with it all, a leading of "a Godly and Christian life." But all this is a life, not a single act, and may be carried out a step at a time. The life of the spirit, like that of the natural man, is a life of natural development.

Then there is again the example of the faith and prayers of one man bringing blessing to those he loved. The duty of the head of the house to provide for the spiritual as well as the physical and mental well-being of his family, has here the sanction of this man's example. His "whole house" undoubtedly included children. And in teaching the lesson to children, the converse of this may be emphasized. It is the duty of children to follow out the instructions of their parents as to the training in the life of the Kingdom.

The story may also be taken as teaching the value of intercessory prayer. It was the faith and prayer of the father that saved the boy. We cannot estimate the power and influence of the true prayer of faith offered for others, in the Name and Spirit of Jesus Christ our Lord.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE WORD "MASS."

To the Editor of The Living Church:

IN the discussion of the term "Mass," there is one element which, while never to my knowledge adverted to, nevertheless subtends a considerable angle in the view thereof. However comprehensive or convenient, it is to the ear and the eye an exceedingly ugly word, and rhymes with all sorts of queer things. It seems to have a strong savor of vulgarity, and hence is repellant to the refined and elevated standards of good taste, in the sphere of holy things where that feeling is most sensitive. While there may be "no disputing about tastes" in the abstract, yet in the concrete the sense of congruity is and must ever be—like the law of necessity, and of common sense—all-powerful, as a guard over the ideas and habits of man.

Essex, N. Y., Jan. 9, 1905. HOBART B. WHITNEY.

To the Editor of The Living Church:

MAY I be permitted a word regarding the term "Mass"? It is difficult to see how the etymology of the word "Mass" affects the use of it in one way or the other. Those who advocate its use have never claimed any intrinsic meaning for it. The ideas it connotes are associated with it arbitrarily, by consistent usage as is precisely the case with other words in common use among Churchmen. The essential value of any word is its ability to convey a notion, and I question whether there is another term in ecclesiology which is so generally understood by all sorts of people as the word "Mass." How many difficult meanings could one glean from a mixed gathering of Christians for the words Church, Minister, Clergyman, Altar? They have become general and diversified in their meaning by corrupt usage, as have also "Communion" and "Lord's Supper." In modern literature one finds the word "Priest" used of very different offices from the one it denotes. Even "Eucharist," which

is of infinitely greater authority and value than the word in question, means nothing to Protestants and, I fear, little to many Churchmen; largely, I imagine, because there is no liturgical use of it by which it might be fixed in the memory.

Not so, however, with the word "Mass," with which there is associated in nearly all minds a definite, if little understood, idea; and the phrases "Hearing Mass," "Saying Mass," while technical in their clearness, are also general in their common, recognized meaning to all classes of people. No one ever takes their meaning to be other than what it actually is. Even the term "Mass-House" applied to a church building (and invented, I believe as an epithet of oppropbrium) has in it and conveys to Puritan and Catholic minds alike, the essential characteristic of a church, which some one has brought out in the definition, "The roof over an altar."

Again, the word "Mass" has this great advantage; it has never been applied to anything but the offering of the Holy Eucharist. Because, on the one hand, the word was coined by the Church for a particular application and could not without stultification be borrowed, and on the other because of its long association with a notion utterly repugnant to all but Catholic Christians. So it does not seem that the word "Mass" can be regarded from any standpoint except perhaps the etymological, as being meaningless, and philologists do not average many to the parish.

When you come to the question of the revival of the use of this word, you broach a very different matter. This is one to be decided by every priest for himself on the ground of inclination or expediency, and one may well be skeptic regarding the ultimate profit of discussing it.

But surely in this age of vague and misleading terminology, I should hope no man would grudge another the use of so convenient and definite a word as this one; at any rate when it can be used with mutual understanding and without offense.

Yours,

Quincy, Ill., Jan. 13, 1905. FREDERICK S. PENFOLD.

To the Editor of The Living Church:

TRULY as you say, "Terminology is too inexact a science to show why . . . a word falls into disuse," etc. Adam, the first creature of speech, doubtless left some linguistic traces to become obscure in the formation of newer language. Who can tell? The worthy Max Müller says:

> "Each word has its biography beginning with its birth or at least its baptism. We may speak of its childhood, its youth, its manhood and old age—nay, even its death, and of its heirs and successors."

Words then, like creatures, have their growth, and like creatures, too, must be judged sometimes by the circumstances under which they have grown and the company they have kept. Then, too, words are not always what they seem. September (seventh), October (eighth), November (ninth), December (tenth), are respectively the names of 9th, 10th, 11th, and 12th months. They serve to remind us of the pride and arrogancy of certain ancient Roman Emperors, and after so many centuries there is a movement in certain scientific circles to rename these misnamed months. Why not? The names of the days of our week and innumerable other instances of incongruity might be cited.

The answer of the Rev. E. B. Taylor (edition January 7th, 1905), to the inquiry of Mr. G. W. Thorn (edition December 24th, 1904), does not seem to show up well on dissection.

To begin with, it hardly seems wise to attempt to define a word's inherent meaning by its most remote derivatives. It is possible that the suffix carried by the words Christmas, Candlemas, and Michaelmas may have direct etymological affinity to "the Mass," but it is *probable* that this suffix is no more than a corruption of the Anglo-Saxon *"Maesse"*—a Church festival. The latter meaning can without strain be applied to the three words given; but Mr. Taylor was compelled to stop short when he came to re-write Michaelmas associating "communion" or "sacrament" in place of the last syllable. Saint Michael is an archangel and would not seem to be within that very membership "incorporate in the mystical Body," in unity with which Most Holy Body we human (*humus*—ground) creatures, by virtue of our redemption, "offer ourselves, our souls *and bodies*, to be a reasonable, holy, and living sacrifice." Can this be said of Archangels?

Mr. Taylor does not like the word "Celebration," because of its meaninglessness. As a matter of fact it has more inherent meaning than has the word "Mass." It is hard to see where the lack of offensiveness comes in by the use of this word. It is not as good as the word "administration" given in our Prayer Book and it is used frequently by the Romans. Almost the first words of the Roman Missal are: "The Mass is *celebrated* either according to the time of year or the Festival of some Saint," etc.

"Administration" is a grand word. Its antecedents and associations have been so respectable, and though sometimes slighted by undesirable adjectives, when it stands alone it stands on its own dignity. But it is too long—much too long when we come to speak of the most sacred things with the same nonchalance with which we talk of haberdashery and the like. This is certainly true. We cannot utter any of the noble names given in our Prayer Book and books of Devotion for the Most Holy of all sacraments with the same flippancy that we use in: "Said Mass," "Sung Mass," "Heard Mass," "Went to Mass," "High Mass," "Low Mass," and so forth. It is argued that the word *Mass* "sums up in a monosyllable" all the other definitive names. It certainly does, in the same sense that a jewel box may contain our most precious jewels. We shut them up and they are lost to our view. Does the charm of the box compensate for the obscurity of the greater beauty?

It is rather hard on us Catholics to say that our disinclination to adopt the word "Mass" is born of unbelief and because it stands for the Real Presence. This is unkind. We do not so much object to the word itself as to the company it has kept. We cannot seem to separate it from its un-Catholic imprint: Transubstantiation, the chalice withheld from the laity, innumerable masses for the dead, etc.

But as to the etymology of the word itself. Turning it up in an Etymological Dictionary, we get no satisfaction beyond that Mass is a "celebration of the Eucharist." For etymology, derivations, etc., we are referred to the word "Missile: that which may be thrown, sent, dismissed." We find under *this* head, "Mass" and "Missal." They are inseparable. To adopt the one ought to mean to adopt the other—an inclination, alas, too common with some of our men. Etymologists agree that "Mass" is a corruption from a sentence used by the priest either to the catechumens before the act of consecration, or to the entire congregation at the end of the service: *"Ite, missa est"*; and all likewise agree on one translation:

"Go ('the assemblage' being understood), is dismissed."

The dismissal was imperative—even uncouth; and yet Mr. Taylor translates these words: "Go in peace." An Italian priest, asked for a translation, gave: "Go, the offering has reached the Lord"; another, "Go, *the mass* (*finished*, understood) *is*." Why such petty misrepresentation? "In any case," says Skeat, our foremost etymologist, "'Mass' is derived from Latin *'Missus,'* past-participle of *'Mittere,'*" to send away. Here then we have it: a word of accidental origin, a by-word before time gave it a place, with absolutely no inherent meaning as touching the efficacy either of the sacrificial, sacramental, or devotional aspect of the Sacrament of the Altar. And yet it is so seductive to some, while repugnant to others, from its associations. Associations with what? As we approach the sacred mysteries of the Body and the Blood, after the chastisement of penance exhorted by St. Paul, praying that "our sinful bodies may be made clean by His (our Lord's) Body, and our souls washed through His Most Precious Blood, and that we may EVERMORE dwell in Him and He in us," are we satisfied with a name which says to us, "Go, you are dismissed"? Is there not a finality about it which seems to ignore Christ's *ever present* union with His members?

When we contemplate Christ's Body, His Church; the patriarchs, prophets, priests, kings, and people of old time; His holy mother and foster father, His apostles, evangelists, martyrs, saints; every phase of human condition; the poor, the maimed, the halt, and the blind; those yet struggling here and the greater number of those who have gone before, all "fitly joined together" and illumined in one absolute unity of membership by God the Holy Ghost in the one mysterious act of "Holy Communion," should we be charged with unbelief because we love, as Christians ever have loved, these two precious words better than all other names the world can offer? And we love them none the less because they constitute the name of the first section of the Roman "Missal for the use of the Laity."

A question in conclusion: Forgetting those things which *have* been and which have gone to make up history with all its complexities, and forgetting what etymologies may or may not

indicate, can you, at this time, in view only of the present status of things, logically attempt to separate "Mass" (Latin *Missa*) from the Missal, or the Missal from "Mass"?

Jersey City, N. J., Jan. 10, 1905. CHARLES ELKIN.

To the Editor of The Living Church:

THE word *Mass* seems to trouble a good many Churchmen of various schools of thought, from the old-fashioned "Evangelical Protestant" who can see nothing but Romanism in the term, to the most "advanced Catholic," who cares for none other.

I have a certain amount of compassion for all such. I am sorry that so meaningless a word should be such a rock of offence to many that they cannot bear to hear it at all, and I feel sorry also for some few who have fallen so much in love with the term that they will never use any other.

As far as beauty and meaning is concerned, the terms Holy Communion, Holy Eucharist, and Blessed Sacrament, are surely far ahead of the term Mass, and it is, in my humble opinion, a pity to use the latter term to the exclusion of the others, as some do.

So much has already been written about the authority for the word that but little more remains to be said, but I will here observe that the Christians of the East usually call their chief service by this term. This is true of the Armenians, of whom I know quite a number, including several priests. The word occurs in their ancient liturgy and it would be news to them to be told of its being "Romish." They are strongly opposed to Rome and appear to have some excellent reasons for their opposition.

But there is good *Protestant* authority for the word Mass, and it comes from the oldest Protestant denomination. I quote from the English translation of the Augsburg Confession (bound up with the service book used by all the English-speaking congregations) of the German Evangelical Lutheran Church:

"Falsely are our churches accused of having abolished the Mass, for the Mass is retained on our part and celebrated with the highest reverence." W. E. ENMAN.

Nashua, N. H.

To the Editor of The Living Church:

WITH no thought or desire to enter the discussion over the word *Mass,* I must express my surprise that Mr. Blachford did not quote further from the Prayer Book for authority for the use of the word *"celebration."* In the rubric over the Exhortation we find: "At the time of the Celebration of the Communion." Again, in the rubric over the Warning or Notice, we find: "When the Minister giveth warning of the Celebration of the Holy Communion." These rubrics surely give ample authority for the use of the word *"celebration."*

Lake Geneva, Jan. 13, 1905. I. N. MARKS.

To the Editor of The Living Church:

I THINK the Rev. Mr. Blachford has quite failed to grasp the sense in which the word "Celebration" is used by the writer of the article to which he refers in his letter in your issue of January 14th. It is not the use of that word in connection with "Holy Communion" or "Holy Eucharist" to which objection is made in the article in question, bu the *fad,* if I may so term it, adopted by some priests of calling the service "Celebration" alone, without any qualifying designation; and certainly this use of the word *is* meaningless, and might truly refer to the celebration of anything.

I am quite sure Fr. Taylor, as well as the writer of the article which he quotes, would unhesitatingly accept the use of the word "Celebration" in connection with "Holy Communion," "Holy Eucharist," *or* "Mass."

As to there being no meaning in the word "Mass," I beg leave to differ most decidedly with Mr. Blachford; for while this may be true from an etymological standpoint, I think it is safe to say that to nine-tenths of the Catholic world the word has a very *definite* meaning, and it means to them what it *ought* to mean to every Christian, certainly to every Anglican Churchman—the Offering of the True Body and Blood of Jesus Christ in the Blessed Sacrament of the Altar.

I wonder if those who oppose the use of this word "Mass" realize the force of its retention in the First Prayer Book of 1549—"The Supper of the Lorde and the Holy Communion, commonly called the Masse"—and how strong an argument this is, bearing on the question of Anglican Orders; that the compilers of the Liturgy *intended* to show their belief in the identity of the service in English with the pre-Reformation Latin?

Then, too, in the interests of re-union, why should there be any valid objection to the use of that which is common to the rest of the Catholic Church?

The writer of the article quoted by Fr. Taylor is correct when he says "the real objection is born of unbelief"; and we might as well acknowledge it.

Mr. Blachford says: "Better spend our energy on something that is vital, and agitate or instruct for a change of name where it ought to occur." I think it will be admitted that a right belief as to the Presence of Christ in the Blessed Sacrament is certainly vital; and it is safe to say when the people of the American Church generally come to believe what the word "Mass" really does stand for, there will be no further need for education on the question of a change of name.

Baltimore, Md., Yours very truly,
January 14th, 1905. SEVERN R. ALLNUTT.

To the Editor of The Living Church:

IN your issue of December 24th I asked you to tell me, a layman, why some Churchmen use the name Mass rather than Eucharist or Holy Communion. I directed attention to the fact that these latter terms are older than Mass and mean something, whereas Mass (supposed to be derived from *Missa*) has no known meaning.

You kindly complied with my request, and also referred me to the *Century Dictionary* for "definitions and explanations" of the word Mass. In your issue of January 7th, the Rev. E. B. Taylor quoted for me an article by some parish paper in justification of the use of the name by Anglicans.

So help comes to me from THE LIVING CHURCH, the *Century Dictionary,* and the parish paper, but unfortunately the light I receive from these three sources does not blend. For instance, Mr. Taylor's paper, in order to give *Mass* some significance, says it means "Go in peace." The *Century* contradicts this: "Go, it is the dismissal," is its translation of *"Ite, missa est,"* which robs *Mass* of special appropriateness as applied to the Holy Communion. As well call the service by a term meaning "Come, it is the beginning," or "Stay, the service is only half finished!"

Again, THE LIVING CHURCH tells me "Eucharistic doctrines and controversies with Rome are not affected one way or the other by the use of the term." The parish paper says: "The word Mass stands for the Real Presence of the Body and Blood of Christ in the Sacrament of the Altar, and there is no mistaking its meaning or putting anything new or offensive into it." I have no quarrel with any one over the doctrine of the Real Presence. But if the parish paper, to say nothing about THE LIVING CHURCH, is right, the *Century* is wrong; it does mistake the meaning of Mass, and does put an offensive meaning into it—offensive to the Prayer Book and, according to the Prayer Book, "to the plain words of Scripture." I quote the *Century*: "The word Mass is popularly used of the Eucharist as celebrated in the Roman Catholic Church, or the teachings of that Church with regard to the Sacrament, as involving not only the doctrines of the Real Presence but the doctrine of Transubstantiation as defined by the Council of Trent."

The word Mass. therefore, enshrines all that Rome holds concerning the Eucharist, and I scarcely see how I can use it when my Prayer Book tells me the teaching of my Anglican Communion is different—unless I am seeking to change the teaching of my branch of the Church.

Once more: THE LIVING CHURCH says: "The revival of the term Mass among Anglicans probably sprung from the modern desire to substitute unifying for divergent language." At first I supposed you meant that the desire was to make our term for the Holy Communion the same as that used by Roman Catholics, so that our practice might not be divergent from theirs. But I could not see how this would be unifying, for, according to the *Century,* to which you refer me, our practice would then be divergent from that of the Greek Church, as well as that of the larger Protestant bodies.

But possibly you meant what Mr. Taylor's parish paper says, namely, that Mass sums up in itself the meaning of all the other names for the Lord's Supper. It is a little startling to be told that a word which means nothing means all that several other meaningful words stand for; also that, having several names for the Eucharist, making a divergent practice, now add one more and you get a unifying effect. I fail to see the success

of this plan. Heretofore all Anglicans said sometimes Holy Communion and sometimes Eucharist, and there was unity; now the vast majority continue this practice but some say Mass. Divergency takes the place of unity. What have we gained?

Mr. Taylor's parish paper tells me, too, that Mass is a monosyllable; "it is short and to a practical person this is a great advantage." He must be extremely practical. It is strange that in nearly fifty years of association with Churchmen of all schools, I have never met one who thought Holy Communion and Eucharist were cumbrous terms. For nearly as many years I have been reading Anglican books about the Eucharist, and never have I come across a complaint that we needed this monosyllabic term. Where is there one in any Anglican book twenty years old? I would not be discourteous to even an unnamed parish paper, and yet I can but wonder whether this alleged reason for reviving the name Mass is not really an afterthought. Permit me to ask also if our good friends who use the word Mass actually prefer short names, how is it that their society is called the "Confraternity of the Blessed Sacrament of the Body and Blood of Christ"? Surely it ought to be the Guild of the Mass.

As I have already said, the light which has come to me from a triple source has not greatly aided my vision. THE LIVING CHURCH implies that "old-time prejudice" blinds those who object to Mass, and the parish paper says they cannot see aright because of unbelief. I confess to sharing the prejudice and unbelief shown by the Prayer Book when it says the doctrines for which the word Mass stands (according to the *Century*) "are repugnant to the plain words of Scripture."

Newark, N. J. G. W. THORNE.
10 James St.

[As to the expressions of correspondents favorable or unfavorable to the word, we have no criticism to make. Each man speaks for himself only, and we assume no responsibility for the wisdom or accuracy of his statements. With regard to the definitions in the *Century Dictionary*, to which we referred our correspondent, we can easily clear up his difficulty. The primary meaning of the term Mass is there given as "The celebration of the Lord's Supper or Eucharist," and both the examples of its use in literature in that primary sense are taken from Anglican sources—Procter's *History Book of Common Prayer* and the Prayer Book of 1549. The fuller explanation from which our correspondent quotes, follows the third use of the term in the dictionary, and is entirely accurate. In saying that the term "is *popularly* used of the Eucharist as celebrated in the Roman Catholic Church," etc., the dictionary does not hold that that narrower use is correct, as its own quotations made to sustain its primary definition show. It is the function of the dictionary, first to show how a term ought to be used, second, to show any current variations of that use. This the *Century Dictionary* adequately does in the case mentioned, and our correspondent may easily discover from it both the accurate and also the popular use of the word. Whether its revival among Anglicans is wise or worth while, we are not now discussing, and our opinion was not asked. Some think it is, some do not. That, however, has nothing to do with the interpretation of the term when it is used.—EDITOR L. C.]

"THE LEAGUE OF THE CATHOLIC NAME."

To the Editor of The Living Church:

WILL you permit me through your columns to notify the Rev. clergy who are members of the League of the Catholic Name that the Fifth Sunday after the Epiphany (February 5th) has been suggested as a day suitable for observing Rule III. of the League? Rule III. is as follows:

"(*If a clergyman*) to preach a sermon annually on the Catholic Name."

HERBERT PARRISH,
Secretary of the League of the Catholic Name.

San Francisco, January 8th, 1905.

HOW UNIFORMITY MIGHT BE SECURED.

To the Editor of The Living Church:

THE communication in your last issue entitled "Reorganization Wanted," deserves the sincere consideration of the Church. If we lay claim to "system and order," it should be our constant aim and ambition that such be practical both morally and financially; and before we can hopefully and permanently consolidate with any other Christian body, we must be one in faith and practice. Our Blessed Lord never tried to conciliate likes and dislikes, but referred us to the law and to the prophets. If we have the right of private judgment in all matters pertaining to faith and practice, as some have unfortunately taken it upon themselves of late, we shall have a Church of many systems and of little order. If the Church is regarded as Protestant in one community and Catholic in another, it is owing, I believe, either to the earnest teaching of its clergyman in one theological school, or the laxity of teaching in another school of the Church. Now, if there were but few theological schools in different sections of the country under the supervision of the Church, and all had one and the same system of instruction with more or less comprehensiveness, with text-books selected and approved by the House of Bishops, there would ultimately result unity as well as uniformity of doctrine and practice, and the future success of the Church would be assured.

Respectfully yours,

Clayton, N. Y., Jan. 13, 1905. M. J. HOFFMAN.

SCHOOL FOR BOYS.

To the Editor of The Living Church:

IS there any school where boys about the ages of 7 and 10 can be sent which is very cheap, indeed, almost free? If you can give publicity to this I should be very grateful. Address:

MARTIN DAMER,
Brookland, Pa.

SOLICITORS FOR KURDISTAN.

To the Editor of The Living Church:

I HAVE just been called upon by two natives of Kurdistan who appear to be collecting money to build a church and a school in their own land. One claims to be a priest, the other a deacon. The first gives his name as Daniel, the other Niva Paris. They seemed to have excellent credentials, although I had not time when they called to do more than glance at these, and to notice that some appeared to be worded exactly alike, and to be general expressions of belief that, no doubt, the bearers were worthy of assistance. The *mere* number of these letters would carry very little weight with me, because the many were evidently given on the strength of the few, and are worth just so much and no more than these.

I should be extremely sorry to be understood to cast the least shadow of slur upon these gentlemen or their mission, because I have not one shred of evidence to show that they are not all that they claim to be. I hope that my letter may prove to be a small assistance to a worthy cause, by drawing attention to it; but I have been sadly disappointed in some forms of human nature, and some of it has been Kurdistan human nature. I am writing this to ascertain, if possible, if anyone in this country actually knows anything about this proposed church and school, where they are to be erected, and what prospect there is for the ultimate success of the movement, when it has already taken these two gentlemen, as they told me, 6 months in Canada and three months in this country to be able to send back $1,000. On the face of it, without further light which I hope may be forthcoming, it would seem as if the travelling and living expenses at this rate must form a large percentage of the donations received.

I hope my perplexity may be dispelled, and that this undertaking may be established as too worthy to be subjected to any such proportionate expenditure of time and effort in the future.

Yours truly,

St. Paul, Minn. E. DRAY.

[We beg to add to the very tactful words of our correspondent, our own emphatic opinion that no money ought to be paid to persons representing themselves as collectors for Oriental causes, unless they can show the written authority of the Anglican representatives of their own ecclesiastical body, whose names can be found in the *Living Church Annual* for 1905; and also the counter-signature of some competent American or English Churchman of known repute, testifying to the validity of such signature, from his personal knowledge. If any authentic solicitors for Oriental work neglect to provide themselves with such credentials, it would be as well to permit them to discover that they would be unsuccessful in their quest; and unhappily there have been a number of fraudulent attempts within recent years to secure money under these pretenses. If any desire to help work in Kurdistan, where, to our knowledge, help is greatly needed, let it be sent through the Archbishop of Canterbury's Assyrian Mission, and not through travelling native collectors. It so happens that some reference to the work in Kurdistan is given in our European Letter in this issue.—EDITOR L. C.]

A GENTLEMAN once held a farm worth £200 a year in his own hands, till he was obliged to sell one-half of it to pay his debts, and let the other half to a farmer, on a lease of twenty-one years. After awhile, the farmer wanted to buy the land. "How is it," said the gentleman, "that I could not live upon the farm, being my own, while you have paid the rent, and yet are able to purchase it?" "Oh," said the farmer, "two words make all the difference. You said *go*, and I say *come*. You lay in bed, or took your pleasure, and sent others about your business. I rise betimes, and see my business done myself."—*Selected.*

Literary

Religious.

Studies in the Religion of Israel. By the Rev. L. A. Pooler, B.D., Rector of Dover, Canon of St. Patrick's Cathedral, Dublin. New York: Edwin S. Gorham. London: Hodder & Stoughton.

In his opening chapter, Mr. Pooler enunciates very clearly the purpose with which his book has been written. After remarking upon the contradiction, merely apparent, between the facts of archæology and the views of the literary critics, he puts the following question into the mouth of "the man in the street": "Will any one tell us in a way we can understand, what effects criticism and archæology have really had upon men's views of the Old Testament; tell us how we are to read the Old Testament for the future; or is the Old Testament going to be left to us at all?" Needless to say, there is abundant room for the kind of book we are thus led to expect, a popular exposition of the results of modern scholarship which, taking into account both the work of the excavator and the minute analysis of the critic, shall show clearly the positive contribution that both have made to the better understanding of the Hebrew Scriptures.

This expectation, however, meets with only partial fulfilment. Instead of a clear and consistent outline we are given an interesting mosaic of selections from many writers of many different schools, a mosaic in which, while we find many a piece of odd detail at which to wonder, we cannot discern any particular unity of design. The author apparently has not arrived at a point of view of his own. He is archæologist and literary critic alternately and seems to think that simply placing facts in juxtaposition, ignoring their original context, brings about reconciliation. For example, we are told that "we must look to Babylonia for the primitive religious belief of the family of Abraham." This is to ignore the fact that prophetic tradition and priestly genealogy alike suggest that Abraham's ancestors were of Aramaean stock. But Mr. Pooler wishes to stress the patriarch's connection with Babylonia by way of preface to a later identification of the name Jehovah, or Yahweh, as he prefers to write it, with Ea of Eridu. The scholars who accept this identification are very few, but there is no faintest hint of uncertainty in the air of finality with which the theory is here presented. Popular exposition must, to be sure, be definite and positive in the statement of facts, but its definiteness should be based upon the certainty of the ground that it treads. It ought not to be positive in matters in which scholarship has as yet reserved its decision. Scholars put forth theories tentatively, realizing that revision must frequently take place after they have been subjected to the criticism of others. Such theories may find place in technical publications, but they are likely to do harm rather than good in a popular handbook, especially if they are there presented entirely apart from the arguments by which they are to be supported. Mr. Pooler reiterates without qualification Budde's assertion that the religion of Israel owed its ethical character to the fact that Israel chose Jehovah, a theory that, in its bald form, has not won, and for good reason is not likely to win, general acceptance, though it may contain a half-truth. In his preface, the author cites the case of a Sunday School teacher who questioned him concerning the Priest's Code of which she had read in a magazine. It is to be doubted whether parish priest or Sunday School teacher would be materially benefitted by the superficial knowledge they might here secure of many more difficult questions.

We have no quarrel with critical principles. We believe that people have a right to know the assured results of scholarship, that thereby their faith in the Bible as the Word of God may be strengthened. But we cannot feel that every theory advanced is at once a subject for popular presentation. Had Mr. Pooler's sense of discrimination between what is certain and what is transitory been as much in evidence as his very wide reading on his subject, the value of his *Studies in the Religion of Israel* would have been very much greater than it is. As it stands, the total effect of the book is to produce the impression that Biblical criticism is a very easy thing, at which any one may try his hand, a position to which Mr. Pooler himself would doubtless be the last to accede.

Hughell Fosbroke.

An Outline of a Bible School Curriculum. By George William Pease, Professor of Pedagogy in the Hartford School of Religious Pedagogy. Chicago: The University of Chicago Press. Price, $1.50 net.

The above is one of a series of handbooks dealing with Sunday School matters. The author bases his proposed Curriculum upon correct psychological principles. He fits the course of study to the child, not the child to the course of study. In this lies the value of the book.

The author takes up each age in turn from kindergarten to adult, and discusses the needs and characteristics of each. Using this as a basis, he outlines a course of study suitable to each age. His conclusions are based upon experiments made by educational experts.

In the details of the different courses of study, Churchmen may find somewhat to criticise as well as to admire. The Church has a vast amount of material of her own to use in training up her little ones; the more need, therefore, of clergy and laity understanding the best methods of using this material.

For this purpose, Professor Pease's book is excellent, as it gives clearly and concisely the principles upon which all true education is founded. We recommend it most heartily to rectors, superintendents, and teachers, as a guide-book, not to be followed slavishly, but in accordance with each individual Sunday School's need.

If the principles laid down by our author were carefully followed out, our Sunday Schools would become more efficient agents in training future generations of Churchmen. F. A. McElwain.

Daily Nearer God. Compiled by Haidee Elliott. London: S. P. C. K. New York: E. S. Gorham. Price, 15 cts. net.

We have here another manual of help for the Christian: "Verses for each day in the Year, selected from the Apocrypha." The selections are made with a great deal of skill, especially in the choice of verses suited to the various holy days marked in the Calendar of the English Church. We are quite sure that the Churchman who uses this little book for a year, will find himself securing each day a deeper appreciation of the value and the richness of the Deutero-canonical Books.

The Temple Series of Bible Characters and Scripture Handbooks: St. John and His Work. By Rev. Canon Benham, D.D. Philadelphia: J. B. Lippincott Co. Price, 30 cts.

Canon Benham has condensed, in this little handbook of less than a hundred pages, a great deal of very instructive matter about the life of the Beloved Disciple and his writings. A special feature of the book is the clear account of the forms of Gnostic heresy in St. John's time, and of the Alexandrian type of religion. Few casual readers would suspect the amount of learning which is embodied in this little book.

The Temple Series of Bible Characters and Scripture Handbooks: Connection Between the Old and New Testaments. By the Rev. George Milne Rea, D.D. Philadelphia: J. B. Lippincott Co. Price, 30 cts.

The period between the Return from the Captivity and the Advent of our Lord is one which is little understood by the average reader; and this little book is just what is needed to explain the history of that time. The period of Ezra and Nehemiah and the reigns of Alexander the Great and his successors, Judas Maccabæus and his brothers, the Asmonæan kings and the time of the Herods, are all clearly set before us, and in a most interesting way.

A Short History of the Westminster Assembly. By W. Beveridge, M.A. Imported by Charles Scribner's Sons, New York. Price, $1.00.

The author gives a brief sketch of the Westminster Assembly and the beginning of Presbyterianism in Scotland, and incidentally in England, under the Stuart kings.

The book is written from the sectarian standpoint and will doubtless interest those for whom it is written. A Churchman can only regret that a way could not have been found to keep these men in the unity of the Catholic Church, instead of allowing them to found a rival sect outside Christ's visible fold.

The Server's Handbook. Being a Guide to the Duties of the Clerk at a Plain Celebration of the Holy Communion, at the Administration of Holy Baptism, the Solemnization of Matrimony, the Visitation of the Sick, the Churching of Women, and the Burial of the Dead. With the Text of the Liturgy and Private Prayers. By the Rev. Percy Dearmer, M.A. Milwaukee: The Young Churchman Co. Price, 25 cts. net; postage 3 cts.

This is the newest volume of the Parson's Handbook Series, and comprises the English order for the Holy Communion and notes for the use of servers. The utility of these notes will of course vary according to the character of the service rendered. They imply a reverent but not an elaborate celebration, and the Handbook is throughout characterized by good sense; though it is quite probable that a priest handing the book to his servers for practical use would wish to vary certain of the directions which are purely Dearmeresque. Apart from the degree of exactness, however, with which one would wish to follow the manual, it is excellent as a suggestive help to servers.

Just Confirmed. By Ellen M. Blunt. London: A. R. Mowbray & Co.

The problem of how to hold, and how to care for, the newly confirmed, is very far from a satisfactory solution in the majority of parishes. *Just Confirmed* is an earnest Churchwoman's contribution toward the meeting of this problem. The helps, mainly a study of the Office for Holy Communion, were "written from the notes of lessons given on Sunday afternoons to a class of young girls, newly confirmed." This little book, excellent in every particular, might be of great help in our parishes; especially if some way might be found of making sure that it would be valued and seriously read by those to whom it is presented.

The Family Fireside

MY OLD CLOCK.

Do you hear that old clock striking,
Over yonder by the grate?
It has struck for nigh a century,
But it's rather slow of late.

Yet I'd hate to have it tinkered
By a stranger's callous hand,
And it really looks too ancient
For new chaps to understand.

It would seem like desecration
To be taking it apart,
Just as if one went a-prying
In the chambers of a heart.

Doubtless you will think me foolish,
But it seems alive to me,
Why, it knew me as an infant,
Crowing on my mother's knee.

How I used to wonder at it,
How it filled my childish brain,
Sometimes with a sense of pleasure,
Sometimes with a sense of pain.

Then, as clearer grew the lesson
It was destined to impart,
How it filled me with ambition,
How it thrilled my boyish heart.

All my early prayers were uttered
Kneeling at that old clock's side,
And through life it has gone with me
As my monitor, and guide.

Marking every true endeavor,
That my soul in earnest planned;
Pointing to each wasted hour
With the same prophetic hand.

Ah! what memories it awakens
As it stands there in its place,
Joys, and sorrows in procession,
Seem to flit across its face.

Days when life was bright with promise,
Days when life was dark with fear,
All my gains, and all my losses
It has chronicled each year.

I have listened to its ticking
Often when my heart was faint,
And it has renewed my courage
Like the voice of some old saint.

With the promise of a future
Where we reckon not by years,
Where the soul shall win forever
All it longs for, and reveres.

Felix Connop.

A VAIN SHOW.

By Arthur Chamberlain.

"TOMMY! Thomas! How often have I told you *never* to touch anything on that shelf! Put it back! Put it back, I say! You will certainly—oh dear! My best bit of Sevres!"

The baby fingers held the cup no longer; its fragments strewed the inlaid floor of the drawing-room, and Tommy's wails were joined to his mother's more articulate lamentations as she turned despairingly to her caller.

"I don't know what to *do* with the child, Constance! The more I try to make him mind, the worse he behaves."

The caller glanced quietly from her long-time friend, Mrs. Seymour, to the baby, whose wails were subsiding and who was evidently planning another raid upon the bric-a-brac.

"Baby merely meant to be polite, I think, Eva. He saw you showing me your collection, and naturally wished to do his share in entertaining me."

"'Entertaining'!" Mrs. Seymour's face grew rigid as she brought her lips together. She turned quickly, and pressed an electric button. "Take up those pieces and put them carefully away, Mary," she said to the maid who answered the call; "and take Tommy to the nursery. Now, Constance," she continued, as the maid and baby left the room, "perhaps you will be kind enough to explain your last speech—very unkind, I call it."

"My dear," answered Mrs. Constance Bayley, "nothing was farther from my thought than any wish to be unkind. I did not mean to say that I was entertained because baby smashed your pet cup; I merely reminded you that baby's motive was probably a good one—a wish to show me a friendly attention."

Mrs. Seymour gazed dubiously at her friend.

"I never know whether you are laughing at me or not, Constance," she remarked, in slightly mollified tones. "For my part, I find it—exasperating—when people persist in regarding a calamity as anything but a calamity; and if the smashing of a rare bit of Sevres isn't a calamity, I don't know what is," she concluded, half whimsically, half defiantly.

"Yet you are beginning to laugh at the 'calamity,' yourself, Eva; and, seriously, don't you find something in life beside teacups?" The gentle insistence in Mrs. Bayley's voice quieted her friend's half-peevish mood.

"Why, yes; a good many things," she replied, meditatively; "but they are not agreeable things. You've no idea, Constance, what a rush and a whirl my life is! Harry says we are living up to the last dollar of our income, but we *must* keep up with the procession, you know; and I simply don't *dare* to stop and think; I'd go all to pieces if I did—there's nothing for it but to keep going until one drops—one must drop sometime, I suppose."

"Like the Sevres teacup?"

"How unkind to remind me of what I'd forgotten!"

Her friend smiled.

"Not forgotten, I think; any more than you really forget your discordant life by rushing after fresh noise and confusion."

Mrs. Seymour bit her lips.

"You express yourself frankly, at all events, Constance."

"Yes, I do," replied Mrs. Bayley. "We have been friends ever since our school days, Eva, and I do not like to see you unhappy—and you are unhappy."

Mrs. Seymour's lips quivered and tears stood in her eyes.

"Yes, I *am* unhappy, Constance, but—it isn't just because life's a rush. Harry and I had a scene for the first time in our lives, this morning, and—and—he wants to rent this house for a year or two, and go into the country—think of it!—into the country—and try to get 'a little ahead of the game,' as he says. Oh, Constance, I'd rather—die!"

Mrs. Bayley made no immediate reply to this outburst, but seemed to be intently studying the pattern of the rug. When she finally raised her head, it was to say, in tender but penetrating tones:

"'Die,' Eva? Why not rather begin to live?"

Eva stared at her friend in voiceless protest. Constance drew closer, and her voice grew soft and winning.

"Eva, dear," she said, "I knew you long before your marriage. Among all my girl-friends I knew none with higher ideals than yourself. You spoke of your future with a hushed rapture, as of a precious gift to come to you, in His own good time, from God. Your daily prayer was that you might be ready to receive all the good that you felt Him to be willing and able to bestow. You looked forward to marriage as the great bond of love that should hold you true to your ideals. 'Die'? Eva, you have died many times since those early days; I ask you once more: "Why not—now—begin to live?"

The look of protest in Eva's face changed slowly into penitence and shame; but the loving light in the eyes of Constance prevailed over all sense of wounded pride. Simply as a child, she clasped her arms around Constance's neck, and, with her head upon her friend's shoulder, cried away all irritation and unwillingness in tears that had no bitterness. Constance kissed her lightly upon the forehead when the tears came less readily, and, gently disengaging herself, left the room without further speech.

It was not long afterwards that Eva Seymour arose with a new light in her eyes; she stepped out of her luxurious drawing-room and went up the great hall staircase, gazing at the familiar things around her, not with the air of a princess about to go into exile, but rather with that of a prisoner who rejoices in the thought of a speedy deliverance. The day-dreams of her girlhood came back to her as realities; she felt once more that dauntless ardor of youth which asserts its dominion over all things and finds all things to be good.

Going to her room, she changed her elaborate costume for a simpler dress, and astonished the occupants of the nursery by appearing there in calling hours.

"You may go downstairs, Katie, and help Mary; I will

look after Tommy, for awhile," she said, seating herself and taking the child in her lap.

Katie scuttled away, marvelling greatly.

"I don't know what's after striking her," she exclaimed to Mary; "but her eyes are shining and her face is like the Blessed Virgin's—the saints pardon me!"

An hour or so later, Harry Seymour entered the house, quietly, his face tense with anxiety and nervous apprehension. Business worries were bad enough, and his financial position was fast becoming desperate; but the discord of the morning weighed heaviest upon him. All the way home, he had alternately declared to himself that retrenchment was imperative; then swaying suddenly, had mentally addressed his wife, saying that he would hold on as they were until the last gasp, rather than distress her with any economic importunities.

He went wearily into the drawing-room, only to find it deserted. Too disturbed to inquire, he went upstairs to his wife's chamber, but it was empty. He stood still in the centre of the room, trying to pull himself together; to think—could Eva have run away?Could she—hark! What was that?

Clear but low, came the sound of his wife's voice, singing the old, old lullaby:

"Hush, my babe, lie still and slumber."

He went softly up the second staircase, the lullaby growing clearer and stronger. At the nursery door he paused; his eyes resting with eager love upon the slight figure in the armchair, with the baby at her breast.

"Eva!"

It was breathed rather than said, but it sufficed. She arose and came toward him, the child in her arms; husband and wife looked into each other's eyes, and a kiss testified to the vanity of words.

IDOLS AFIRE.

"I HAVE been reading in a missionary report," said Hettie Hawes to a visitor, "that some converted idolaters have been practical enough to have their false gods sent where they could be melted down and made into a church bell."

"Suppose we idolaters go and do likewise?" observed her brother, who had been listening quietly to the ladies' talk. "I don't mean that we should make a church bell, as St. Paul's has a very good one already, but I think if we were really as much in earnest as those good heathens, we might burn a high pile of idols (or, at any rate, hearts' desires), and thus produce heat enough to melt away the church debt."

"I think I understand what you mean," said Hettie. "We ought to be willing to go without things we have been planning and scheming to get—idols, I suppose they might be called—in order to have our church free from debt. Well, I know I have set my heart on a new tailor-made suit for the winter, and I have been contriving until now I see my way to possessing one—but, though you may not believe this heathen, she really is converted enough to have her last winter's suit sponged and pressed, and give the money that a new one would cost towards paying off that awful debt. But what would be the good of seeing an elegant ladies' cloth suit (and such a bargain!) reduced to ashes, so to speak, if no one would follow in the way of self-denial?"

"I would follow," replied her brother, promptly. "You haven't sighed for that new suit with more heartfelt longing than I have been sighing for a new bicycle; but if you will burn the suit, I'll burn the wheel and have my old one mended for the forty-'leventh time. So there's one hundred dollars from this little flat of ours! And though it may not make much of a hole in a ten-thousand-dollar debt, still it is a beginning."

"And I," said the visitor, who had been listening to this talk with an unusually serious face—"I tell you what I'll do! I'll not only go from house to house, talking about this new fashion of idol-burning, but I myself will burn a hundred dollars' worth of idol. I had set my heart on a velvet carpet, but I'll make my old Brussels do awhile longer, though it is faded out of all decency. Do you hear that, Mrs. Staples?" (To another visitor who had just been announced.) "Here are three recently converted idolaters who are resolved to sacrifice velvet carpets and other objects of worship in order to lessen that terrible church debt."

"I wish times were not so hard!" sighed Mrs. Staples. "But, for that matter, they are always hard with my husband. I almost went down on my knees to him this morning before he would give me the money to buy a silver tea-set that I am going to give Helen Manning. It isn't often that I give a wedding present, so I was determined that Helen's should be something really valuable."

"You could give her something that she would value a thousand times as much as a silver tea-set," observed Hettie. "The last time I was at her house, I heard her say: 'I have a mind to ask Aunt Theresa to give me my mother's portrait as a wedding present. She has so many family portraits, to say nothing of ivory-types and miniatures, that she might spare the one of the sister she knew so little about.' You may think me impertinent in mentioning this; but I do it in a friendly spirit."

"And I shall mention in a friendly spirit," Mrs. Winthrop (Hettie's other visitor), "that old Mr. Barnes is going to give the young couple a silver tea-set—I heard him say so."

"I am glad you told me," replied Mrs. Staples. "I should hate to send a duplicate. My husband gave me the money for the tea-set, and he shall not have it back after all the begging I have done."

"Certainly not! Let the tea-set go on the pile of idols along with my new carpet. Mr. Staples won't mind if you give the money towards the cancelling of that nightmare mortgage. And that reminds me! That old Mr. Barnes, who claims to be a Mohammedan because, as he says, he cannot bring himself to believe that women have souls, told me the last time I was in his office that he would agree to give a thousand dollars towards the wiping out of our church debt if the begging sex, as he calls us poor women, would really bestir itself to raise the other nine thousand."

"Good!" exclaimed Mrs. Staples. "I think there are about a hundred families represented in our church. I'll call on twenty-five of them, and, though I haven't such a tongue as you have, I'll do my best to get the members interested in the subject of burnt idols."

She was as good as her word, and, as Mrs. Winthrop and her two sisters were not to be outdone in any such activity, the house-to-house visitation produced such a forswearing of idols, that the sacrificial pile was soon a high one. Lace curtains, sofas, hats, books, even dolls were there, and the pile was completed by an automobile, which the prospective owner, a well to-do bachelor, had expected to get "dirt cheap" at two thousan dollars. Mr. Barnes, on being reminded of his agreement, produced the complementary thousand without a murmur, and the burning of the mortgage took place just one month after Hettie had set the fashion of sacrifice.

UP-TO-DATE HOUSEHOLD HINTS.

There is nothing that adds so much to the charm of a room as clean windows and fresh draperies, and the window-glass is cleaned very quickly with clear, hot water, to which a tablespoonful of kerosene has been added, and the oil not only cleans the glass but gives a beautiful polish, but it must be used without any soap. The glass must be rubbed dry and then thoroughly polished with dry cloths and soft paper, for no matter what is used to give the polish, it is the hard rubbing that does the work. To clean the silver spoons and forks in every-day use, rub them with a damp cloth dipped in baking soda, then polish them with chamois leather, and mix a little baking soda with the brick for scouring steel knives and they will shine like silver, and there is nothing better than soda for cleaning tinware, applying it with a damp cloth, afterwards polishing with a soft, dry cloth or a piece of flannel. The best dressing for burns and scalds is baking soda made into a paste with vaseline, or any soft unsalted grease, and if put on soon enough it will prevent blistering. Clean white woodwork with soft water and whiting, and the woodwork should be carefully dusted before it is washed, and then very little water should be used, and to clean painted woodwork without scrubbing, cover the soiled places with coal oil; let it remain a few moments, then wipe off with a soft cloth. Grained woodwork should be washed off with cold tea, and wiped dry with a flannel cloth, and wood with a varnish finish can be cleaned and then polished with a mixture of one part olive oil and two parts vinegar. There is no part of a room which adds more to its attractiveness than pretty rugs, and there is no better way to utilize the best parts of old garments and scraps of all kinds than to fashion them into pretty and serviceable rugs and cutting and sewing the pieces makes pleasant work for leisure hours. A very handsome rug seen recently was made with a solid red center and woven with black warp and all kinds of pieces had been used in making this rug as the faded woolen pieces had been colored a rich dark red with the diamond dyes for wool, and the dyes for cotton were used for the faded calico and muslin pieces, and the presence in the home of pretty and substantial home-made rugs is an evidence of the thrift of the housekeeper and denotes her good taste.

A. M. H.

Church Kalendar.

Jan. 1—Circumcision. Sunday after Christmas.
" 6—Friday. The Epiphany.
" 8—First Sunday after Epiphany.
" 15—Second Sunday after Epiphany.
" 22—Third Sunday after Epiphany.
" 25—Wednesday. Conversion of St. Paul.
" 29—Fourth Sunday after Epiphany.

KALENDAR OF COMING EVENTS.

Jan. 24—Dioc. Conv., California.
" 25—Convocation Southern Florida. Consecration Dr. Woodcock, St. John's Church, Detroit.
" 31—Conv., Harrisburg.

Personal Mention.

THE address of the Rev. SAMUEL F. ADAM is changed from Ausable Forks to Franklin, N. Y., where he is rector of St. Paul's Church.

THE Rev. GEORGE G. BALLARD is now rector of Trinity Church, Fredonia, N. Y.

THE Rev. J. NEILSON BARRY has accepted the charge of Trinity parish, Charles Co., Md. (Dio. of Washington), Post Office address, Charlotte Hall, Md.

THE Rev. D. M. BROOKMAN of Los Angeles has accepted the rectorship of the Church of Our Saviour, Hanford, Calif. Address: 1309 Ingraham St., Hanford, Calif.

THE Rev. EDWIN J. DENT of Westboro has accepted the rectorship of St. Mary's Church, Medford, Wis.

THE Rev. EDW. R. DODDS of Helena, will on February 1st enter upon his duties as rector of St. Mark's Church, Anaconda, Mont.

THE Rev. GEORGE T. DOWLING, D.D., has resigned the rectorship of Christ Church, Los Angeles, Calif.

THE Rev. M. F. DUTY has taken up work at Immanuel Church, Memphis, Tenn.

THE Rev. ROBERT Y. EVANS, formerly of St. Paul's Church, Evanston, Wyoming, has been sent by the Bishop of Albany to take charge of Christ Church, Port Henry, N. Y.

THE Rev. JESSE HIGGINS, who has been doing duty at St. George's Church, Utica, N. Y., for the past year, has accepted a call to the rectorship, in succession to the Rev. W. B. Coleman, deceased.

THE Rev. A. G. E. JENNER has taken charge of St. Philip's, Westboro, Wis.

THE Rev. F. A. MEADE of Elkins, W. Va., has been called to the rectorship of Christ Church, Gordonsville, Va.

THE address of the Rev. P. MURPHY is changed from Cody, to Rock Springs, Wyoming.

THE Rev. R. G. NOLAND, formerly of Covington, Ky., has accepted a call to Chillicothe, Ohio.

THE Rev. CHARLES T. OGDEN has become rector of St. Philip's Church, Wiscasset, Maine.

THE Rev. THOMAS J. PURDUE has resigned his mission at Punta Gorda and accepted a call to Trinity parish Apalachicola, Fla., where he is now in charge.

THE Rev. H. H. SNEED removed to Gulfport, Miss., the first week in January.

THE Rev. REGINALD H. STARR, D.D., and Mrs. Starr, of New York City, have gone to California for the remainder of the winter. Address for the present, Stockton, California.

THE Rev. R. T. W. WEBB of Mount Clements has received a call to St. Philip's Church, Detroit, Mich.

THE Rev. F. G. WILLIAMS has accepted the rectorship of St. Stephen's Church, Gilroy, Calif.

ORDINATIONS.

PRIESTS.

SALINA.—On the First Sunday after the Epiphany, the Rev. WILLIAM NEELY COLTON was advanced to the priesthood by Bishop Griswold, in Concordia. The service was held in the G. A. R. Hall, as we have no church building in the city; and the hall was filled with a congregation which must have been chiefly composed of strangers to the Church, for there are very few Church people in town as yet. The Bishop preached the sermon from Acts xx. 28. The Rev. George Belsey, General Missionary, and the Rev. G. B. Kinkead were present, both of whom have in turn had charge of the work at Concordia for short periods; and also the Rev. C. L. Adams, who presented the candidate. Mr. Kinkead brought his choir from Beloit for the occasion.

SOUTHERN FLORIDA.—At the Cathedral of St. Luke, Orlando, on the feast of the Epiphany, by the Bishop of Southern Florida, the Rev. CAMPBELL GRAY, M.A., was advanced to the priesthood. Chas. M. Gray, Jr., preceded the candidate, bearing the Bible and "the Chalice with the Bread," which were presented to the newly ordained priest in the proper place in the service, in accordance with the First Prayer Book of Edward VI. Morning Prayer was read by the Rev. B. F. Brown and Archdeacon A. A. Rickert. The Bishop was the preacher, presenting forcibly the authority and responsibility of the threefold ministry. The Rev. Chas. M. Gray presented the candidate. After the laying on of hands, Dean Spencer vested the new priest with stole and chasuble. The Rev. Campbell Gray will continue as Bishop's Chaplain and General Missionary.

SOUTHERN OHIO.—On the feast of the Circumcision, the Rev. DAVIS L. FERGUSON, missionary among the colored race at Nashville, Tenn.

DIED.

HOWELL.—Entered into the rest of Paradise on the 3d day of January, at the rectory of Calvary Church, Golden, Colo., in his 73d year, Comrade ADAMS HOWELL, the beloved father of the Rev. Jno. A. Howell. The interment was made in Columbus, Ohio, from the home of Dr. C. A. Howell, the Rev. A. C. Howell of the Church of the Holy Communion, New York, and the Rev. Jno. A. Howell of Golden, Colo., officiating.

"Grant him, O Lord, eternal rest, and may perpetual light shine upon him.

POST.—At Elizabeth, N. J., January 11th, 1905, RICHARD BAYLEY POST, priest of the Catholic Church, in the 68th year of his age.

Requiescat in pace!

TARRANT.—At St. Paul, Minn., on December 31st, 1904, HERBERT RICHARD JAMES, beloved infant son of the Rev. A. Overton and Ermina TARRANT, aged 11 weeks. Interment at Magnetawan, Ontario, January 8th, 1905.

"Of such is the Kingdom of Heaven."

UNDERHILL.—At his late residence, 64 West 48th St., New York City, on Friday, December 30th, TOWNSEND UNDERHILL, son of the late Benjamin T. and Eliza Weeks Underhill of Oyster Bay, in the 82nd year of his age.

WANTED.

POSITIONS WANTED.

CHOIRMASTER AND TENOR SOLOIST, experienced trainer of boys' voices, postulant for Orders, desires position in South. Address, M. D., care LIVING CHURCH, Milwaukee, Wis.

ENGLISH ORGANIST AND CHOIRMASTER desires position. Cathedral experience. Good boy-voice trainer. Good organ and teaching ground essential. 2811 Davenport Street, Omaha, Nebraska.

ORGANIST AND CHOIRMASTER (Churchman) desires position. Good organ required. Organ recitals and musical services a specialty. Excellent references and press notices furnished showing work for past fourteen years. Address, ASSOCIATE AMERICAN GUILD ORGANISTS, care THE LIVING CHURCH, Milwaukee.

A DEACONESS desires to change her work. Refers to rector and others. Address: M. E. O., LIVING CHURCH, Milwaukee.

BY A DEACONESS with best references, and in excellent health, a *home in* which, or *from* which, she can be useful, but not take *regular* work outside, on account of age. Faithful service will be rendered. Address: X. Y. Z., LIVING CHURCH, Milwaukee.

POSITION AS LADY'S COMPANION by young lady; recent graduate Church School; East preferred; references. Address: "COMPANION," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, holding position, desires change to a better teaching sphere; well-known as Recital player and successful choir trainer; English Cathedral experience. Good organ and choir material essential. Address: "BOY VOICE," LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER (English degree) desires position. References and testimonials. Address, DIAPASON, care LIVING CHURCH, Milwaukee.

MAGAZINES WANTED.

A copy of *The Spirit of Missions* for June 1836, and June, September, November, and December 1850. Send offers to E. WALTER ROBERTS, 281 Fourth Avenue, New York.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

CLERICAL AGENCY.

CHURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to THE JOHN E. WEBSTER Co., 136 Fifth Avenue, New York.

CHOIR EXCHANGE.

CHURCHES supplied with Organists and Singers, at all salaries. Write THE JOHN E. WEBSTER Co., 136 Fifth Avenue, New York.

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EUROPE.—Special Scenic Summer Tour only $300. First-class throughout. Small party. Also special art tour. Apply at once. Rev. L. D. TEMPLE, Watertown X, Mass.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

AT BOSTON,

THREE BISHOPS, THREE PRESBYTERS, THREE LAYMEN,

committee appointed by the General Convention and whose report was concurred in unanimously, said in part:

"The committee are of the unanimous conviction that there is no official organization under this Convention of more importance and more worthy of the substantial aid of churches and individuals; they therefore seriously commend the effort of the trustees to provide for the old age pension, as planned for in the general canons on this subject.

"Automatically under the canon every clergyman having reached the age of sixty-four will receive a pension when sufficient funds are provided; they therefore earnestly call the attention of the laity to the need for large gifts and bequests in order to accomplish this much-desired result.

"FOR THE SAKE OF MISSIONS, FOR THE RELIEF OF THE WORN-OUT CLERGY, FOR THE CREDIT OF THE CHURCH, THIS MOST SACRED OBLIGATION SHOULD BE TAKEN TO HEART MORE FULLY BY OUR PEOPLE."

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

GENERAL CLERGY RELIEF FUND, CHURCH HOUSE, Twelfth and Walnut Streets, Philadelphia.

REV. ALFRED J. P. MCCLURE, Assistant Treasurer and Financial Agent.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

The Home Mechanic. A Manual for Industrial Schools and Amateurs. By John Wright. Price, $2.50 net.

Corner Stones. "That Our Daughters May Be as Corner Stones, Polished after the Similitude of a Palace." By Katharine Burrill. Price, $1.25 net.

The Tuscan and Venetian Artists. Their Thought and Work. By Hope Rhea, author of *Donatello,* etc. With an Introduction by Sir W. B. Richmond, K.C.B., R.A., Sometime Slade Professor at Oxford University. New and enlarged Edition with 38 Illustrations. Price, $1.50 net.

Old Florence and Modern Tuscany. By Janet Ross. With Illustrations. Price, $1.50 net.

THE YOUNG CHURCHMAN CO. Milwaukee.

Reasons for Being a Churchman. Addressed to English-Speaking Christians of Every Name. By Arthur W. Little, L.H.D., rector of St. Mark's, Evanston, Examining Chaplain to the Bishop of Chicago. Revised Edition. Twenty-fifth Thousand. Price, $1.25 net; postage, 12 cents.

FROM THE AUTHOR. Sherman House, Chicago.

The Parochial School a Curse to the Church, a Menace to the Nation. An Exposé of the Parochial School—An Appalling Account of Priestly Craft, Sacrilege, and Immorality—the Loss of Thirty Million Catholics in the United States, etc. By Rev. Jeremiah J. Crowley, a Catholic Priest of the Archdiocese of Chicago, and an American citizen. Published by the Author, Rev. Jeremiah J. Crowley, Sherman House, Chicago, Illinois, United States of America. Uniform Price, $1.00.

J. B. LIPPINCOTT CO. Philadelphia.

Modern Industrial Progress. By Charles H. Cochrane, author of *The Wonders of Modern Mechanism,* etc. With Numerous Illustrations. 12mo. Decorated cloth, $3.00 net. Postage extra.

RICHARD G. BADGER. Boston.

A Sky Panorama. By Emma C. Dulaney. Price, $1.00.

Echoes. By Elizabeth H. Rand. Price, $1.25.

Heart Lines. By F. A. Van Denburg. Price, $1.00.

Poems by Annie M. L. Clark, author of *The Alcotts in Harvard,* etc. Price, $1.25.

Memories. By Kathlees A. Sullivan. Price, $1.00.

DOUBLEDAY, PAGE & CO. New York.

The Clansman. An Historical Romance of the Ku Klux Klan. By Thomas Dixon, Jr. Illustrated by Arthur I. Keller. Price, $1.50.

THE KINKODO PUBLISHING CO. Tokyo, Japan.

The Gospel of the Four. A Life of Christ. By the Rev. A. Lloyd, M.A. Price, $1.50.

PAMPHLETS.

Rejoicing in God. With the Consideration of Certain Industrial and Ecclesiastical Questions as Related to the Welfare of the Nation. A Thanksgiving Sermon Preached in All Saints' Church, Chevy Chase, Md., Nov. 24, 1904, by Rev. T. S. Childs, D.D. Published by Request.

The Sunday School Teacher. A Paper Read in Trinity Church, Boston, at the First General Conference of Diocesan Sunday School Commissions ond Institutes, Oct. 18, 1904, by George Hodges, Dean of the Episcopal Theological School, Cambridge. This paper may be had for 25 cts. for 25 copies, by applying to the Secretary of the Massachusetts Sunday School Commission, 1 Joy Street, Boston, or the Secretary of the New York Sunday School Commission, 29 Lafayette Place, New York. Privately published. Church Militant Press. 1904.

The Bible Chemistry Course for Use in Young People's Bible Classes. Revised Edition. By Leonard W. Doolan, Waco, Texas.

Spiritual Sword-Play. A Personal Workers' Study Course. For use in Pastors' soul-winning classes, revival services, Young Peoples' Societies, Y. M. C. A., and all forms of "Individual Work for Individuals." Copyright, 1904. Leonard W. Doolan, Waco, Texas.

Notes for the Guidance of Authors in the Submission of Manuscripts to Publishers. New York: The Macmillan Co. Price, 25 cents.

The Catalogue of the Divinity School of the Protestant Episcopal Church in Philadelphia. 1904-1905. Woodland Avenue and 15th Street.

Why Not Be Confirmed? By Rev. Geo. H. McKnight, D.D., rector of Trinity Church, Elmira, N. Y. New York: Thomas Whittaker.

Bulletin of the Massachusetts Institute of Technology, Boston. Catalogue of the Officers and Students with a Statement of the Requirements for Admission and a Description of the Courses of Instruction. December, 1904.

Year-Book of Christ Church Parish, Clinton St., cor. of Harrison St., Brooklyn, N. Y. Advent-Epiphany, 1904-5.

The Church at Work

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Birmingham Notes—Bessemer.

THE ANNOUNCEMENT has been recently made that the debt on the Church of the Advent, Birmingham (Rev Quincy Ewing, rector), amounting to $18,300, has been paid in full. The debt was incurred in building the rectory, and in certain improvements on the church. The Bishop of the Diocese visited the parish on the first Sunday in January, confirming a class of fifteen.

On the same day, he visited St. Mary's (Rev. J. W. C. Johnson, rector), confirmed a class of twenty, and in the afternoon addressed a large assemblage of Church people on the subject of "The Church's Training of Her Children."

AT TRINITY CHURCH, Bessemer (Rev. I. O. Adams, rector), the Church life has been greatly quickened by the active work of the rector, and the congregation has recently purchased a lot and completed a rectory of seven rooms.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Catholic Club Lectures.

THE FIRST of a series of four lectures was delivered under the auspices of the Catholic Club of San Francisco, at the Occidental Hotel, by the Rev. Charles N. Lathrop, on "The History of the Mass and the Reservation of the Blessed Sacrament." Mr. Edward Mills Adams, President of the Club, acted as chairman of the meeting. The lecture was followed by a discussion among the members of the Club, and refreshments were served afterwards. There was a large attendance on the part of the clergy and laity. Among the clergymen present were the Rev. Herbert Parrish, the Rev. E. F. Gee, the Rev. H. A. Venables, and the Rev. Dr. J. A. O'Meara. The next lecture of the course will be delivered on March 9th, at the Occidental Hotel, by the Rev. Sebastian Dabovich of the Greek Catholic Church, on "The Holy Mount Athos, and Oriental Monasticism." Cards of admission may be obtained from B. A. Forsterer, the Secretary of the Club, at Room 331, Rialto Building.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Archdeaconry at Bethlehem.

THE MEETING of the Archdeaconry of Reading held last week at Bethlehem, included the reading of an essay by the Rev. R. H. Kline on "The Origin and Manifestation of Force," a Quiet Hour, conducted by the Very Rev. W. L. Robbins, D.D., Dean of the General Theological Seminary, New York City; a review, by the Rev. P. M. Kerridge, Jr., of Auguste Sabatier's *Religions of Authority,* followed by general discussion; a formal discussion, opened by the Rev. Jas. P. Buxton, on "What Stimulus to their Work have the Clergy a Right to Expect from the Division of the Diocese?"; and a Missionary Service with addresses, "The Work of Our Church in Mexico, by the Rev. Dr. Darnell; "Our Opportunity in Japan," by the Rev. Francis Yarnall, read by the Rev. Mr. Sanderson; "The Claims of Cuba and Brazil," by the Rev. H. W. Diller.

At the close of the Archdeaconry a resolution of deepest sympathy and absolute confidence, respect, and love for the Bishop in his recent attack, brought every one of the 25 clergy present to his feet in strongest accord.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Debt Paid at Elgin—Cornerstone at Winnetka—Sunday School Institute—Notes.

THE CHURCH OF THE REDEEMER, Elgin (Rev. J. H. Dennis, rector), is to be congratulated on being entirely out of debt, the mortgage on the rectory having been paid on Christmas Eve. Toward the payment of this mortgage, which had been running 11

years, practically every soul in the parish contributed, and the cancelled mortgage was laid upon the altar, Christmas Day. It was a happy and encouraging Christmas in this parish, for besides raising the debt and other offerings, the people evidenced their feelings of encouragement by presenting to the rector a handsome gold watch, and to Mrs. Dennis, a purse.

THE CORNER STONE of the new Christ Church, Winnetka, was laid on January 7th. In the stone, with other papers, were placed photographs of those in whose memory the church is being built. The completion of this church in the early summer is looked for.

THE SECOND meeting of the South Side Sunday School Institute was held at Christ Church, Woodlawn, on Thursday, January 12th, afternoon and evening, the President, the Rev. C. H. Young, rector of the parish, presiding. In the afternoon the Rev. Wm. O. Waters read a paper on "Preparation of Lessons," and in the evening Mrs. Georg Thorne-Thomsen spoke on "The Place of the Story in Teaching Children." The Rev. Henry Knott read Dean Hodges' paper on "The Sunday School Teacher." Supper was served by the ladies of Christ Church, from 6 to 7.

THE NEW church for the Holy Nativity mission at Longwood is now practically completed and will be formally dedicated as soon as possible after Bishop Anderson's return from Europe.

THE REV. CHARLES SCADDING of Emmanuel Church, La Grange, has declined the call to Christ Church, St. Joseph, Mo., and will remain in his present field. Mr. Scadding has the assurance of the vestry and parishioners that the mortgage indebtedness on the parish property will be cancelled within the year. This will secure to the parish a Gothic stone church, seating 500, a chapel, a well-equipped parish house, and a modern rectory, absolutely free from debt.

A MEMORIAL SERVICE for Mrs. Susan Cromie Dunham, wife of the late Rev. Francis Dunham, first rector, was held at the Church of the Redeemer, Chicago, on Sunday, January 15th. The sermon was preached by the Rev. Herman Page, rector of St. Paul's Church, and the rector of the parish, the Rev. Simon Blinn Blunt, was celebrant.

A JOINT MEETING of the men's clubs of St. Paul's, Christ, and Redeemer parishes will be held on the evening of January 26th, at Kinsley's, where dinner will be served at 6:30 P. M. Addresses will be delivered by Bishop Anderson, Prof. Vincent of the University of Chicago, and representatives from each club. Mr. W. B. Conkey, President of the Redeemer Club, will preside.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Cornerstone at Manitou.

TH IMPOSING ceremonies surrounding the laying of the corner stone of St. Andrew's Church, Manitou (Rev. B. W. Bonell, rector), on Tuesday, January 10th, were much enhanced by the presence of the Rt. Rev. Charles Hamilton, D.D., D.C.L., Bishop of Ontario, who wore his canonical vestments and mitre. The Bishop of Colorado appointed the Rev. J. W. Heal to act as chaplain to the Bishop of Ontario, and the Rev. Frederick Carman, rector of St. Peter's, Denver, carried the pastoral staff and filled the same office for the Bishop of Colorado. The proceedings commenced in the little frame church, almost skirted by the stream which flows down the mountains from Pike's Peak. The collects were said here by the Bishop of Colorado. Twenty-five vested choristers preceded the Bishops and clergy and marched in procession from the old St. Andrew's to the site of the new church, which occupies the most imposing position in the city of Manitou, the beauty-spot of Colorado. Beside the Bishops and clergy already mentioned, there were present the Rev. Benjamin Brewster, rector of Grace Church, Colorado Springs; the Rev. A. N. Taft, rector of St. Stephen's, Colorado Springs; the Rev. H. Ashton Henry of Wilmington, Del.; and Archdeacon Bywater of Denver. The corner stone, upon the face of which was carved a cross of St. Andrew, almost the full size of the stone, was placed over the window of the crypt in the centre of the front. In it were placed the names of the contractors, coins given by the founders, names of the members of the vestry and guilds, photos of Mrs. Bell and of Mrs. Nichols, generous donors to this new building, a copy of the local newspaper and of the diocesan paper. The Bishop's address was grand, lofty, and inspiring. He spoke of that Christian edifice, to be erected by architects of great skill and ecclesiastical taste, which shall stand among the mountains witnessing to the everlasting truths of the Gospel. It was a happy day for the Diocese. We all rejoice when we see a parish put on strength. "Twenty-five years ago a stone was laid on this spot by my revered predecessor, Bishop Spalding. But changes and vicissitudes came and the work was retarded. Why? We may not know, but it was undoubtedly for the building up of the character and the spirituality of our people, and so after a quarter of a century we now proceed to complete with certainty that which then had been begun." The Bishop of Ontario thanked God for the gracious words of the Bishop of Colorado and for the privilege of taking part on this august occasion. In his Diocese, too, there has begun a revival of Church building, and many a place has been glorified by the presence of a shrine dedicated to Almighty God. The Rev. Benjamin Brewster referred to the importance of this event. He was the rector of the mother church, and the daughter was doing honor to her mother in building so gloriously, for the Master's work which would endure in its sublime and majestic environment to bless future generations.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Mission at Norwich—Gift at Brookfield—Willimantic.

A PAROCHIAL MISSION will be held early in February at St. Andrew's Church, Norwich (Rev. J. E. Hand, rector). The mission will be preached by the Rev. Frank J. Mallett, Ph.D., rector of St. John's, Sharon, Pa., and a member of the mission staff of the Society of St. Philip the Apostle.

ST. PAUL'S PARISH, Brookfield (the Rev. E. L. Whitcome, rector), has received a gift of $2,000 in bonds from Mrs. Julia M. Hawley. Mrs. Hawley is a communicant of St. Paul's, and much interested in its prosperity. The rector completes, about this time, the twenty-eighth anniversary of his rectorship.

A NEW CHURCH building is projected for the mission congregation of St. Paul's, Willimantic. The Bishop has commended the project and has promised that if the congregation will raise the first thousand dollars he will do his best, and secure the remainder. The plan has been adopted of issuing shares of five dollars each, to the number of two hundred. These have been very generally taken, and the fund at the present time has reached $725. The success of the undertaking would seem to be assured. A number of special gifts have been received during the year. The Jarvis Chapter of the Daughters of the King have presented a processional cross, as a memorial to a deceased member, Jennie C. Mitchell. A handsome brass lighter, for use in the chancel, has been given by the boys. It is inscribed: "Presented by St. Andrew's Guild." Twenty-two copies of the Hymnal (Tucker) with notes, bound in leather, have been received by the vested choir from the Rev. Samuel F. Jarvis, rector of Trinity Church, Brooklyn.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

The Bishop's Travels.

BISHOP COLEMAN spent the month of December in Italy, embracing the opportunity to preach in various Anglican churches on each Sunday. On December 29th he left for a short stay in Sicily, after which he expected to travel through Egypt and Palestine.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Methodist Minister Confirmed.

ON JANUARY 5th, Bishop Adams confirmed the Rev. O. W. De Venish and his wife and daughter in Trinity Cathedral, Easton. Mr. De Venish had just withdrawn from the Methodist conference of Wilmington, Del., and has applied for holy orders in the Church.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Priest will join Painsthorp Community.

IT IS ANNOUNCED that the rector of St. Peter's Church, Ripon, the Rev. A. Parker Curtis, will resign his cure shortly after Easter, to become a member of the Painsthorp community of Benedictines in England that was recently described in THE LIVING CHURCH, the abbot of which, Father Aelred, was recently in this country. Father Curtis is one of the ablest of the diocesan clergy, and will be a valuable acquisition to this religious order.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Brotherhood of St. Andrew—C. A. I. L.—Brooklyn Notes.

THE LOCAL ASSEMBLY B. S. A. met on Thursday of last week in the rooms of the Church Club, in the Diocesan House. "The Forward Movement" was the general topic of the meeting, and at the afternoon session, Mr. Harold E. Blanchford, of Resurrection Chapter, Richmond Hill, told of the effect of the movement on the individual chapter. In the evening Archdeacon Holden of Suffolk made a helpful and suggestive address on the work which it is possible for laymen to do in the Church and in the community, showing the possibility of opening up a wide field of work which the rector has neither time nor opportunity to care for. The Archdeacon laid emphasis on prison and hospital work, Sunday Schools, and missions. Mr. William Braddon, a member of the National Council, told of the success which has attended the "Forward Movement" since it was inaugurated in Boston two years ago. He paid a tribute to the work of Mr. H. D. W. English, and quoted figures showing the marked growth of the Brotherhood under his direction.

IN CHRIST CHURCH, Bedford Avenue, a special service in the interest of the Church Association for the Advancement of the Interests of Labor was held on the evening of the Epiphany. Addresses were made by the rector, the Rev. Dr. James H. Darlington, Canon Chase of the Cathedral of the Incarnation, and the Rev. Dr. John P. Peters, rector of St. Michael's Church, Manhattan. Bishop Burgess was unable to be present, but he sent a letter in which he told of his hearty approval of the Association and its objects, and emphasized the necessity of the Church taking a leading part in bringing about harmonious relations between labor and capital.

Canon McLarney of the Cathedral of Galway, Ireland, was also a speaker.

The chapel of St. Mary's Church, Brooklyn (the Rev. Dr. J. C. Jones, rector) was damaged by fire last week, the flames starting from some mysterious cause early in the evening. They were quickly discovered, however, and extinguished by the firemen before the damage had amounted to more than $1,000.

Brooklyn Churchmen are already making plans for the meeting of the Church Congress, to be held early in May, and they are determined to make the session one of the most notable ever held. The meetings, it has been decided, are to be in Association Hall, at Fulton and Bond Streets, which is a commodious auditorium in a central location and easily reached from all parts of Brooklyn and New York. The Rev. Dr. J. H. Darlington is chairman of the press committee, and the Rev. Dr. C. J. F. Wrigley heads the Hospitality committee. A joint meeting of all committees is announced for the Diocesan House next Monday, when a number of plans will be formulated.

St. Augustine's Church, Brooklyn (colored), is meeting with considerable success in the raising of funds for the purchase of a site and erection of a new church building. A considerable sum was received a short time ago from an anonymous donor, and this has been supplemented by a number of smaller gifts and by a very satisfactory offering made recently in Holy Trinity Church. The vestry of St. Augustine's are now considering several sites, and decision will soon be reached. The Rev. G. F. Miller is rector.

The Rev. Marcus Trathen has been appointed to the charge of St. Michael's Church, in the Eastern District of Brooklyn. This mission is in an unpromising neighborhood and has had hard work to get along for several years past. It is now reported to be in better condition than for some time.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Church Consecrated at Monroe.

On New Year's Day, being Sunday, Bishop Sessums consecrated Grace Church, Monroe (Rev. H. R. Carson, rector). The church has been erected at a cost of about $20,000, having been commenced in 1870, during the rectorship of the Rev. T. B. Lawson, while the addition of the tower, which completes the structure, was made about four years ago, the Rev. John Fearnley being rector. The church is now out of debt.

MAINE.

Robt. Codman, D.D., Bishop.

Work at Wiscasset—Diocesan Notes.

The Rev. Charles T. Ogden of Woodfords, Maine, has been called as rector of St. Philip's, Wiscasset, and has accepted. He will be in Wiscasset one Sunday in each month. Mr. H. v. B. Nash of North Newcastle, who has been lay reader at St. Philip's for the past ten months, will take the services the remaining Sundays.

The Epiphany meeting of the Archdeaconry of the Aroostook was held in St. John's Church, Presque Isle, on January 10th and 11th. The attendance, whilst smaller than usual, was counterbalanced by the enthusiasm of those present. The church is by no means dead in northern Maine. The newly appointed missionary at Presque Isle, the Rev. Parker C. Manzer, received at Christmas the gift of a handsome fur coat from the members of St. John's congregation.

The boys of St. Mark's choir, Augusta, have formed a choir club, and expect to issue a paper, of which the editing and printing will be done entirely by themselves.

St. Matthias' Church, Richmond, has received from the Rev. George Walker and wife of Canton, Mass., the gift of a handsome Communion Service. It is given in memory of the son, the late George T. Walker, who spent a part of his brief ministry there.

St. Mark's Mission, Waterville, has now a Daily Eucharist.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Anniversary at Mt. Calvary—Diocesan Notes.

The 27th anniversary of the Rev. Robert H. Paine, rector of Mount Calvary Church, Baltimore, was remembered at the choral celebration on the feast of the Epiphany.

The Bishop of Maryland left on Thursday of last week for a trip to Florida. He was accompanied by Mrs. Paret. He hopes to return for his visitation appointments, which begin on March 12th.

Mr. George B. Utley, who during the past three years has won the gratitude and esteem of the clergy by his efficient administration of the diocesan library, has accepted a similar position at the Carnegie Library at Jacksonville, Fla. In his letter of resignation he says: "The longer my service here, the more I have been impressed with the value of the Diocesan Library, with its unique position in the field of theological libraries, and with its possibilities for usefulness. For research work in certain lines of theology and Church history there is probably not its equal in America, regardless of size."

Every chaplaincy in the National Guard of Maryland is now filled by one of our clergy. The last addition was the Rev. E. T. Helfenstein, rector of St. John's Church, Ellicott City, who has recently been appointed Chaplain of the Fourth Regiment.

The interior of St. John's Church, Waverly, has recently been decorated and a memorial lamp placed in the church porch. The Men's Club of the church gave their annual dinner on Thursday of last week.

A new and finely situated lot has been secured for the Chapel of the Epiphany, Govanstown.

An altar rail has been put in place in the chapel of St. Paul's guild house, Baltimore. This rail was originally in the Church of St. John the Baptist on Barre Street. Latterly it has been used for some time by the chapel of the Guardian Angel, but they have now returned it to St. Paul's, as they occupied their new Chapel on Christmas Day last.

The Junior Local Assembly B. S. A. held its regular bi-monthly meeting at Grace Church, Baltimore, on January 12th. The Rev. Edwin B. Niver, rector of Christ Church, gave an interesting talk on Maryland Church History, after which there were two other addresses, followed by a general discussion of the topics.

Christ Church, Baltimore, has opened a Free Dispensary in connection with the work which they are carrying on in the populous district of the city, known as Fells Point. Such a practical expression of Christian love must needs commend itself to everybody.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Archdeaconry at Waltham—New Work of St. Stephen's—Notes.

There was a good attendance at the annual meeting of the Archdeaconry of Lowell, which was held at Christ Church, Waltham, on Thursday, January 12th. Bishop Lawrence made an address on the day and life of Christ, to which he found a strong similarity in conditions to the present time. The Archdeacon's report dwelt upon the missionary work of the Archdeaconry during the past six months and the hopeful signs for the future of the Diocese which are seen on every hand. The Secretary, the Rev. F. E. Webster, told of the work of the excutive committee during this same period, and the Treasurer reported that the year just ended was the most prosperous in the history of the Archdeaconry. All the old officers were re-elected, with the single exception that the Rev. Thomas L. Cole of St. Mary's Church, Newton Lower Falls, was elected as a member of the executive committee in place of the Rev. Frederick Edwards, who is leaving the Diocese. After the business session, luncheon was served by the ladies of Christ Church in the parish house. A vote of thanks was passed by the guests for the hospitality extended, to which Mr. Robert Treat Paine of the parish responded.

In a few weeks' time a new home for working women will be opened in Florence Street, South End of Boston, to be conducted under the auspices of St. Stephen's Church, which already has a number of excellent philanthropic undertakings under its charge. The new house is located at No. 15 Florence Street, not far from the church. It contains about fifteen rooms and at present is being remodelled in accordance with the needs of the future. A matron will be installed, and the home, which is especially designed for that class of young women just starting out to earn their own living and who naturally receive small wages, will be conducted on the lines of an ideal Christian family. The church came into possession of the property rather unexpectedly. It was discovered that the owner wished to dispose of it immediately, and it was secured for $5,000, of which $1,000 was paid in cash, and the remainder secured on a mortgage. Renovations are now in progress, and when it comes time to install the furnishings there will be little expense incurred, as most of this has been contributed by interested friends of St. Stephen's, which never lacks for sympathetic support when it has some kindly ministration to perform for the good of the community.

Three lectures are to be delivered on January 18th, 20th, and 25th, respectively, in the parish rooms of the Church of the Advent, by the Rev. F. W. Merrill of Oneida, Wis., who is a missionary to the Indians. The general subject will be the "History of the English Church," first, the founding; second, the struggle with Papacy; and third, the struggle with Puritanism.

The Rev. Dr. Edward Abbott of St. James' Church, Cambridge, who recently met with an accident through falling on the ice, has gone to Clifton Springs, N. Y., accompanied by Mrs. Abbott. During his absence the services at St. James' will be conducted by the Rev. Dr. Louis De Cormis.

St. Vincent's Guild, composed of the acolytes of the Church of the Advent, is to hold a special festival, Sunday afternoon, January 22nd, to which all the acolytes of the city are invited. There will be a special preacher for the occasion. The Brotherhood of St. Andrew in the same parish has been revived. The rector preached on the Brotherhood on the evening of Sunday, Jan. 8th.

There was a largely attended meeting of the C. B. S. at St. Margaret's Church, Brighton, on the evening of January 10th. Solemn vespers were said by the Rev. Augustus Prime, and the sermon was preached by the Rev. William Brewster Stoskopf, of the clergy staff of the Advent. Following the service there was a business meeting, when the Rev. S. Stanley Searing gave an informal talk on spiritual work at the Charlestown State Prison, where the services of the

Church are being held under the most adverse conditions. It will be recalled that the matter of adequate celebrations of the Holy Eucharist at the prison was considered at the last meeting of the C. B. S. Since then sufficient money has been procured to purchase a chalice and paten, and it is hoped that soon this holy office may be performed in a way befitting its importance and sacred character.

Owing to ill health, the Rev. Charles T. Whittemore, rector of All Saints' Church, Ashmont (which is one of the outlying districts of Boston) has been granted a year's leave of absence, during which time the duties of the parish will be administered by the Rev. Ernest W. Wood of Patterson, N. J.

On Monday, January 9th, at the Diocesan House, the Clerical Association listened to a clear statement of the "Fall River Strike," by two clergymen from that city, the Rev. Dr. E. W. Smith and the Rev. Chauncey H. Blodgett. On Monday, January 16th, there was a luncheon of the clergy at The Otis, followed by a general discussion on the subject, "Is There Need of a Revision of the Church's Lectionary?" On the 30th at the Diocesan House, the Rev. H. U. Monro of North Andover will speak on "A Sunday School that Graduates its Pupils," which address was to have been given during December, but was postponed.

Constant progress can be reported in the development of the broad work undertaken by the Sunday School Commission. Several of the plans mapped out at the start are necessarily of a tentative character, especially that of the geographical distribution of the various parishes within the Diocese. Experience may prove that certain combinations are not expedient, so some re-arrangement may be in order. This happens to be the case with that group which has Brockton for its central point. A meeting was held there on January 10th, at which the new field secretary, the Rev. Carlton P. Mills, was present. The discussion was of an informal character, and as a local branch of the Sunday School Union, this district will not come into actual existence until later. On the 13th a meeting was held in Christ Church, Cambridge, looking to the organization of the Sunday Schools in that city, Somerville, Waltham, Watertown, and a few other neighboring places.

A most enjoyable occasion was the dinner which the Rev. Henry Bedinger, rector of St. Peter's Church, Salem, tendered to the members of the Clerical Club at the Hotel Thorndike on Monday evening, January 9th. After the dinner, the Club was entertained with an address by the Rev. William B. King of Boston.

An association of laymen at present or in the past associated with the Church of St. John the Evangelist, has been formed in Boston through the instrumentality of Fr. Field. For the benefit of those not in full knowledge of the Society of St. John the Evangelist, it may be stated that "The Fellowship" is not altogether a new organization, as it has existed in England as a branch of laymen acting in conjunction with the Cowley Fathers for some time. Consequently the Boston organization is in reality a branch of the parent body. At a recent meeting. Fr. Field announced that "the first work of the society is to restore the Church of St. John the Evangelist, which has sacred associations for many people who now live in other parts of Boston and suburbs, but who once attended its services." During the Eucharist at the Church of St. John the Evangelist on Sunday, January 8th, Fr. Powell, the celebrant, was suddenly taken ill, and as there was no priest to take his place, the service had to be discontinued. Although not dangerously sick, Fr. Powell has since been obliged to cancel many of his evening engagements.

The Episcopal City Mission is making earnest efforts to close its year, April 1st, out of debt, and to this end has issued a strong appeal signed by Bishop Lawrence, in which he says: "The need of the comfort and inspiration of the Gospel was never greater in Boston than at present; yet the city mission is compelled to cut down its expenses and work because of a deficit in the year's account." In the accompanying circular, which bears the signature of the general superintendent, the Rev. Frederick B. Allen, it is stated that the work is imperilled by an inadequate income; that by serious economies the annual expenses have been reduced more than two thousand dollars; that if the arrears are not extinguished the corps of workers will have to be diminished still further.

The Rev. Charles Mockridge of Detroit has accepted the call to St. John's Church, Roxbury, and will begin his labors there within a fortnight. In the meantime the services at St. John's are being conducted by the clergy of St. Stephen's. The Rev. Mr. Mockridge is 33 years of age, and comes of a family which has given freely to the priesthood; for besides a father and brother who are rectors of parishes in Detroit, he has a brother who is a missionary in Japan, and another brother who is studying for orders.

The Episcopalian Club, which will hold its regular dinner at the Hotel Brunswick on January 23d, was to have had as its special guest, President Charles W. Eliot of Harvard University; but the committee of arrangements having received word that he will be unable to be present, the plans for the evening are at present in an unsettled state.

MICHIGAN CITY.

John Hazen White, D.D., Bishop.

Gifts at Fort Wayne.

Trinity Church, Fort Wayne (Rev. E. W. Averill, rector), received at Christmas memorials and gifts consisting of a pair of brass candlesticks, a sanctuary lamp, and a processional cross, which add much to the beauty of the sanctuary and the dignity of the service.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Death of Daniel Jones—Missionary Addresses.

The death of Daniel Jones of Watertown, a pioneer Churchman of the Diocese, occurred at his home in the city mentioned, last Sunday, at the age of 89 years. Mr. Jones settled in Wisconsin before the days of railroads, and was prominent in early councils of the Church in Wisconsin, serving as deputy to General Convention at several times during the early days, beginning with the Convention of 1865.

The Sunday School children of the city took part in a missionary rally at St. Paul's Church on the afternoon of the Second Sunday after Epiphany. Miss Emery, who was on her way to the Omaha Conference, addressed the children, as also did the Rev. Dr. H. D. Robinson, warden of Racine College. Next day Miss Emery addressed the Woman's Auxiliary in St. Paul's guild hall.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

The Clericus—Church Club.

The Bishop has been appointed chaplain of the Society of Colonial Wars in the State of Minnesota, which chaplaincy was formerly held by the late Bishop Gilbert.

The Twin City Clericus met in Gethsemane Church, Minneapolis (Rev. I. P. Johnson, rector). A paper on The Family was read by the Rev. W. C. Pope, in which the writer emphasized the distinction between Holy Matrimony and natural marriage. The Clericus authorized the delegates to the Conference of the Sixth Missionary District, to be held in Omaha, to invite the next Conference to Minnesota. The Clericus appointed a committee to draw up suitable resolutions on the death of Prof. Camp, who for many years, through his work in St. Paul, was a valued member.

The Rev. F. H. Rouse was instituted by the Bishop as rector of the Church of the Ascension, West St. Paul. The sermon was preached by the Bishop, the Rev. E. S. Peake assisting in the service. The keys of the church were given to the rector by Mr. F. L. Byard, senior warden. The church was filled and everything in the parish betokens a bright future.

The Epiphany-tide meeting of the Church Club of the Diocese was held in the rooms of the Commercial Club, St. Paul, 125 members and guests sitting down to the banquet. Mr. F. O. Osborne, the retiring president, spoke of his long connection with the club, having been officially a member, either as president or secretary, since its inauguration. The club has brought into close relationship the clergy and laity of Minnesota, and he hoped that the work might be carried on in the future with the same spirit which had characterized it in the past. The Rev. John Wright, D.D., of St. Paul's Church, St. Paul, spoke on the subject, "Boston's Two General Conventions, 1877-1904; a Retrospect." The contrast showed a growing breadth and Catholicity. He said also that the Church in America showed a change of heart in regard to the change of Name and the marriage of divorced people, and prophesied that the General Convention of 1907 would take satisfactory action on the latter subject. The Rev. C. C. Rollit spoke on "The General Convention's Growing Interest in Missions." In the course of his remarks he gave two deserved criticisms: one on the failure of the late Board of Missions to carry the resolution of the Bishop of Montana, authorizing the Board of Managers to include in their apportionments the offerings of the Woman's Auxiliary and of the Sunday Schools; the other, that in the present appropriations made by the Board of Missions, there is a lack of due proportion, to-wit: for every man, woman, or child in Alaska, white, Indian, and Esquimo, the Church ap-

propriates fifty cents per head for missionary work, and for our colored work the Church appropriates eight cents per dozen. Mr. Rollit's address was one of the finest missionary addresses ever given before the club. The Bishop's subject was "The Archbishop of Canterbury's Visit." On account of the lateness of the hour, the Bishop very greatly curtailed his remarks. He said that the Archbishop's visit had brought the mother and daughter Churches into closer union, and if ever the Church should be disestablished in England, the General Convention would serve as a model for the mother Church. The officers for the ensuing year are as follows: President, Mr. Thomas Miles, Gethsemane Church, Minneapolis; Vice-President, Mr. Robert B. Whitacre, Christ Church, St. Paul; Secretary, Mr. Russel E. Van Kirk, Christ Church, St. Paul; Treasurer, Mr. E. H. Holbrook, Gethsemane Church, Minneapolis.

At St. Mark's Pro-Cathedral, the Bishop preached the annual sermon for General Missions. The result in cash and pledges assured the payment of the apportionment of $600.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

St. Louis Notes.

The Rev. J. O. S. Huntington, O.H.C., has accepted an invitation from the Brotherhood of St. Andrew, in St. Louis, to speak at the down-town Lenten services, for the week beginning April 2nd.

At Christ Church Cathedral, on the First Sunday after Epiphany, the Rev. Dr. Phillipe Salmone, Vicar General of the Archbishopric of Baadlbek, Syria, was present in the chancel in his Oriental vestments, when his address on "Work Among the Orphans in the Orient" was delivered by M. Y. Assaff, as Dr. Salmone does not speak English. His subject is one of unusual interest to the Church people of St. Louis at this time on account of the many far-off visitors from the Orient at the World's Fair.

The Rev. P. W. Fauntleroy has special services on the same Sunday, with visiting clergy and the Bishop in attendance, the occasion being one of thanksgiving for the completion of the work upon his church, which has been going on since last summer. In addition to the reconstruction of the church edifice, at a cost of $9,000, a new guild house and Sunday School has been added, with a seating capacity of 250. These improvements, carried out at a time when building material and labor has been so expensive, speak volumes for the energy of the rector and coöperation of his people.

All Saints' Church has just received a most acceptable gift of a Communion service, which was the private property of the late Rev. P. G. Robert, D.D. All Saints' is the only Episcopal church for colored people in the city and is under the Rev. Cassius Mason, a most earnest man. Dr. Robert was for many years rector of the Church of the Holy Communion, and the colored work was ever near his heart. This gift of his widow is in accord with what Dr. Robert would especially have wished.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Omaha Notes.

Bishop Williams entertained the Omaha Clericus at luncheon, Wednesday, January 10th. At the close of the luncheon, he took occasion to express his gratification at the nomination and election of the Rev. George A. Beecher as Dean of the Cathedral. Dean Beecher responded briefly and touchingly to Bishop Williams' words of welcome.

The Rev. Lucius D. Hopkins, rector of St. John's Church, Omaha, was married last week at Grace Church, Sheboygan, Wis., of which at one time he was rector.

NEW HAMPSHIRE.

Wm. W. Niles, D.D., LL.D., D.C.L., Bishop.

Mission at Portsmouth.

A four days' mission conducted by the Rev. Dr. Van Allen of Boston opened at Christ Church, Portsmouth, January 9th. An annual gathering of the C. B. S. of New Hampshire was held at the same time and place.

NEW JERSEY.

John Scarborough, D.D., LL.D., Bishop.

Death of Rev. R. B. Post—Illness of Mrs. Flinchbaugh.

The Rev. Richard Bayley Post, one of the best known of the clergy of the Diocese, died on Thursday, January 12th, at Elizabeth. Mr. Post was formerly rector of Christ Church, South Amboy, but increasing deafness obliged him to resign his position, and he then became assistant to the Rev. Dr. Oberly at Christ Church, Elizabeth, which position he held until growing infirmities led to his retirement some few years ago. He is survived by a widow, two daughters, and three sons. He was in his 67th year.

The wife of the Rev. F. L. Flinchbaugh, rector of St. John's Church, Salem, is seriously ill at a hospital in Philadelphia.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.
David H. Greer, D.D., Bp. Coadj.

Mission at St. Chrysostom's—Church Students' Missionary Association.

A ten days' mission is now in operation at St. Chrysostom's Chapel of Trinity parish, being conducted by the Rev. Fathers Hughson and Sill, O.H.C. The mission opened on Sunday evening, January 15th, and will be concluded on the 26th inst. The daily services include two early celebrations, a morning instruction, services for women and for children in the afternoon, and the mission service at night.

The General Theological Seminary Chapter of the Church Students' Missionary Association has been active this winter in presenting to the public through services at various representative churches of New York City, the aims and purposes of the Association. At each service men, prominent among the clergy and laity, have told of the great work accomplished by the society in putting before the world the ideals of the ministry and the great opportunity for real men in the mission fields. Services have already been held at the following churches: Holy Apostles', Grace, Holy Communion, Heavenly Rest, and All Angels. The programme for the near future includes services at St. James', Incarnation, Transfiguration, Zion and St. Timothy, Ascension, St. Agnes', and St. Bartholomew's.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Woman's Auxiliary in Toledo.

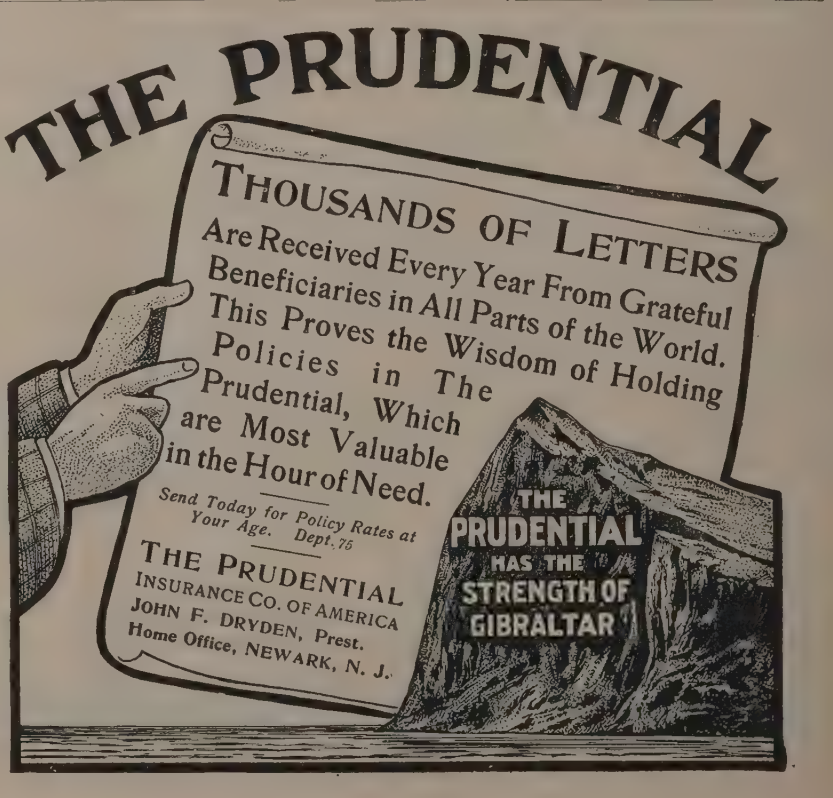
The Toledo Auxiliaries, at their quarterly meeting, January 11th, received reports from the branches. Trinity and St. Mark's both have regular monthly meetings with papers read. During the last quarter, Trinity has sent a box of clothing worth $54, and the Juniors $39 in boxes, etc. St. Mark's has sent $130 during the same time. St. Mark's Juniors have sent in boxes and money $27, and $44.05 has been raised, mostly in Trinity and St. John's, for the Clapp Memorial bed in St. Luke's, Shanghai, China. The Auxiliaries here propose to send $50 per year for that purpose, for ten years, in honor of Mrs Clapp, who died in that hospital. She was the wife of our heroic missionary, the Rev. W. C. Clapp, now of Bontoc, P. I. Excellent papers were read by Mrs. Becker of St. Paul's, and Miss Hartley of Trinity, on Our Liberian Mission. Speeches were made by the Rev. A. Leffingwell, Rev. W. C. Hopkins, D.D., and Mrs. Thos. Walbridge, and a reading was given from *The Spirit of Missions* by the President, Mrs. L. P. Franklin.

OLYMPIA.

Frederick W. Keator, D.D., Miss. Bp.

Progress in Seattle.

In his summary of the year's progress, the Rev. H. H. Gowen, rector of Trinity Church, Seattle, states that the total re-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ceipts of the year exceeded those of the year previous by more than $400. He asked that the very small debt remaining on the church might be cleared at Christmas, saying that arrangements had been made for the consecration of the church on January 22nd, which will be within two days of the third anniversary of the destruction of the former church building by fire. There is still a mortgage of $1,100 on lots occupied by the mission Church of Our Saviour, and two more annual payments to be made on the organ of the church. He noted that the confirmations for the year were 54 as against only 28 in the year preceding.

OREGON.

B. W. MORRIS, D.D., Bishop.

Death of Rev. Thos. A. Hyland.

THE DEATH, at his home in Astoria, of the Rev. Thomas A. Hyland, occurred in December. Mr. Hyland was a retired priest canonically connected with the Diocese of New York, but resident in Astoria for several years past. He was graduated at the General Theological Seminary in 1860, and was ordained deacon in the same year by Bishop Horatio Potter and priest in the following year by Bishop Scott of Oregon. He was successively rector of St. George's Church, Roseburg, Oregon; St. Timothy's, Folsom, Calif.; Grace Church, Astoria, Ore.; and the Church of the Holy Comforter, New York City, and returned after the conclusion of the last rectorship to the West, making his home, as stated, at Astoria. He was a brother of the Rev. Peter E. Hyland, assistant at St. Mark's, Seattle, Wash.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes.

THE SUMMER FUND for the poor of the parish of St. Mark's Church (the Rev. A. G. Mortimer, D.D., rector) is devised $500, and a similar sum is bequeathed to St. Mark's Home for Aged Women at 1428 Lombard Street, by the will of Charlotte S. Bolt, who left an estate valued at $20,000. The bulk of the estate is disposed of in private bequest, with the understanding that the residue be given to the building fund of the new Church of St. Michael.

THE JUNIOR AUXILIARY of Grace Church, Mt. Airy (the Rev. Simeon C. Holl, rector), remembered the cripples at the Home of the Merciful Saviour and the House of St. Michael and All Angels on Christmas Day. Beautiful baskets and stockings filled with sweetmeats were donated.

ARCHDEACON WEBBER will again conduct a mission at Christ Church, Germantown (the Rev. Charles Henry Arndt, rector) during Lent.

THE ENDOWMENT FUND of the Church of the Good Shepherd (the Rev. John Alexander Goodfellow, rector) has grown to $4,629.87. A choir endowment fund has also been begun in memory of the late Richardson L. Wright. The choir of the Church of the Good Shepherd is one of the largest volunteer choirs of men and boys in the city.

LENTEN SERVICES at noon-day for business people will be held under the auspices of the Brotherhood of St. Andrew in St. Stephen's Church, and in old St. Paul's Church, Philadelphia.

The Sunday School in the Development of the American Church

By the Rev. Oscar S. Michael, Rector of St. John's Church, Northern Liberties, Philadelphia. Cloth, $1.50 net. Postage 15 cents.

This is an exceedingly interesting history of the rise, development, and progress of Sunday Schools within the American Church. It is not commonly known that as Mr. Michael shows, the institution of the Sunday School system in America was almost wholly the work of the Church, and that the American Sunday School Union was directly the child of the Episcopal Church. The later planting and history of the Church Book Society and of the Protestant Episcopal Sunday School Union, the development of similar work under Bishop Hobart, the part played by Sunday School organizations in the reactionary movements of the forties, how these constituted the fulcrum of the Low Church outburst under Bishop Meade—these and other almost forgotten chapters in the early history of the American Church are carefully treated by Mr. Michael in his very original work covering a field of American Church history that has heretofore been unwritten in our annals. Not only will the book appeal to all students of American history and of Sunday School work, but also to the general reader, who will thoroughly enjoy it.

"This book tells me a hundred things about our Sunday Schools I never heard before. It has done a substantial service in bringing these things together into this uncommonly interesting and suggestive history."—*Dean Hodges of the Episcopal Theological School, Cambridge, Mass.*

"A wonderful book, spoken of much with admiration."

"Mr. Michael has done a good work for the Church and it will go far to dissipate many erroneous impressions as to the genesis and evolution of the Sunday School."

"A most valuable contribution to Church History."

"The most important and instructive work of the kind I have ever seen. It tells the story of the development of the Sunday School as a factor in the Church's progress in such a lively and attractive way that the brave workers of early days as Bishop Whittingham and Doctors Muhlenberg and Tyng seem to breathe again in these vivid pages."

"Will be exceedingly useful to the American Church. It is a valuable contribution to the literature on Sunday School history."—*Professor C. W. Votaw of the Chicago University.*

"Probably this work will be of special interest to Episcopalians, but there is plenty in it for all interested in the religious education of the young."—*Chicago Inter-Ocean.*

"There is much that is excellent in the manual, and it will be found most useful to the Sunday School worker in the Church."—*Providence* (R. I.) *Journal.*

"This is a volume of absorbing interest. . . . Mr. Michael has performed an excellent service in the preparation of this original volume."—*The Living Church.*

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Mr. Ewing L. Miller, Treasurer of the Diocese of Pennsylvania, will leave shortly for California. He will not return until June 1, making the journey by sea and by crossing the Isthmus of Panama.

At St. Anna's Church, West Philadelphia (the Rev. Robert H. Wright, rector), it is hoped in the near future to sell the fine lot on which the present frame building stands for a sufficient sum to buy another lot and to build a stone church. In the course of a few years the elevated road will make the present site undesirable.

The Rev. Edmund Burk, rector of Zion Church, Philadelphia, has resigned. It is expected that he will edit the writings of his father, the Rev. Jesse Burk, some time Secretary of the University of Pennsylvania.

At a recent vestry meeting held at St. Clement's Church, Philadelphia, the Rev. William Walter Webb, D.D., President of Nashotah House, and well known in Philadelphia, was nominated to the rectorship together with the Rev. Harvey Officer, Jr., of Trinity Church, Princeton, N. J., who has done a notable work among the students of Princeton University. Dr. Webb has since withdrawn his name from consideration.

THE PHILIPPINES.

Chas. H. Brent, D.D., Miss. Bp.

The Bishop Sails.

Bishop Brent took his departure for the Philippines on January 17th, sailing first to England, where he has some business to transact. He also will visit his sisters in Switzerland before proceeding on his long journey. It is understood that Bishop Brent has not succeeded in collecting as much money for his work in the Philippines as he had hoped for.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Clerical Union—Missions Study.

The January meeting of the Clerical Union took place on Monday, the 9th, at St. Peter's parish house. A paper was read by the Rev. C. M. Young of Washington, upon "The Authorship of the Fourth Gospel," and a discussion ensued.

The Missions Study Class connected with the Pittsburgh branch of the Woman's Auxiliary made a new departure in the form and time and place of its meeting. Last year its sessions were held in the morning, at Trinity parish house, on the second Thursday of November, January, March, and May. This year it has been decided to go from place to place, to hold the meetings in the afternoon instead of morning, and to have them followed by a cup of tea and a social half hour. The November meeting took place at St. Andrew's parish house; and the January one at Calvary parish house, the latter on Thursday, the 12th. Japan was the Missionary Jurisdiction selected for consideration, and two papers were read, one prepared by Mrs. W. D. Corcoran of Calvary parish, who visited Japan within a year or two; and the other by Miss Sallie Killikelly, also of Calvary. Unfortunately both ladies were unavoidably absent from the city, and so the papers were read by others. The papers were supplemented by a short informal talk on the Japanese by the President of the class, Miss E. S. Wade. The March meeting will take place in Emmanuel Church, Allegheny, when the topic for discussion will be "Brazil."

SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

Church Opened at Chico.

The newly erected St. John's Church, Chico, was opened for service on the Sunday after Christmas, being New Year's Day. The rector is the Rev. L. M. Wilkins, under whom the erection of the edifice has been carried out.

SALINA.

S. M. Griswold, D.D., Miss. Bp.

Work at Concordia—District Paper.

The Rev. William N. Colton, who was advanced to the priesthood by Bishop Griswold on the First Sunday after Epiphany in the G. A. R. hall at Concordia, arrived from New York just before the new year to take charge of Concordia and Clyde, where, although there is almost nothing to begin with, there are great possibilities for the Church in the future. For a building fund for Concordia he made the offertory upon the day of his ordination the nucleus, which amounted to $32.55, a large sum under such circumstances. To this the ladies' guild added $200 which they had saved. In this region the ladies' guild is often, in the absence of regular services and priestly ministrations, the one active Church agency in a town, and to it the Church owes much.

The publication of a District paper, begun last year as a quarterly, is to be continued this year upon a new basis, monthly, under the name of *The District of Salina Watchman.*

SALT LAKE.

Franklin S. Spalding, Miss. Bp.

Arrival of the Bishop.

Bishop Spalding arrived quietly on Friday night, 6th inst. His first official act was the celebration of the Holy Communion at the 7:30 o'clock service, on the morning of the First Sunday after Epiphany, in the new chapel in the crypt of St. Mark's Cathedral. At the 11 o'clock service he was welcomed by a large congregation, who were anxious to see and hear their new father in God. He preached a masterly sermon from Hebrews xiii. 7, 8.

In the evening, the Bishop again addressed a large congregation, taking for his text the passage, "God is light, and in Him is no darkness at all."

All who have come in contact with Bishop Spalding and have heard him speak, unite in saying that the Lord's hand has been in his selection for this very difficult jurisdiction.

The Bishop's time has been fully occupied since his arrival, disposing of an accumulation of correspondence, in conference with the Dean and other clergy, visiting Church institutions and missions, and becoming acquainted with the see city. He has not yet taken possession of the episcopal residence, but has temporary quarters at the University Club. A reception in his honor will be given next week by the Church people, at the Ladies' Literary Club.

SOUTHERN OHIO.

Boyd Vincent, D.D., Bishop.

Mr. Hewitt's Anniversary.

The Rev. John Hewitt has just entered upon his tenth year as rector of St. Paul's Church, Columbus, and his vestry has granted him two months' leave of absence, to which a purse of generous proportions is added, in order that he may take a much needed rest. To the ordinary duties of a growing parish and services in the charitable work of the city, the past two years, Mr. Hewitt added the planning and personal supervision of the erection of a church which cost $60,000. The nervous strain incurred by double duty was accentuated in October by the accidental crushing of his right hand, which prevented his attendance, part of the time, upon the sessions of General Convention, of which he was a member. Mr. Hewitt is now visiting his son, who resides at St. Joseph, Mo. In his absence the Rev. President Peirce of Kenyon College has charge of the services in St. Paul's Church.

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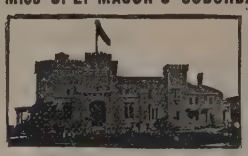

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Address: The Sister in Charge of the School.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Cofored Work in Nashville.

HOFFMAN HALL has a number of young colored men studying in preparation for a broader education and some are postulants for the ministry. The hall is situated near Fisk University, the leading colored college of the South, and more advanced studies may be taken there, as was planned by Bishop Quintard. The School of St. Mary the Virgin is situated adjacent to Hoffman Hall and is a school for colored girls, which has made most remarkable progress, now having in the neighborhood of thirty girls receiving instruction in housework and other manual lines as well as in book knowledge. They pay small fees, and some day pupils are admitted, but most are boarding pupils. More could be provided for if small scholarships could be obtained. A store is kept to which articles of clothing are donated, which are sold to the pupils at minimum figures. A morning and evening service takes place in the chapel of Hoffman Hall, which pupils of both schools attend, and in which the Psalter is regularly sung. The Very Rev. E. J. Batty, Archdeacon of the Colored Work in Tennessee, is the warden of both schools.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Lane-Johnston Memorial School for Boys.

GROUND was broken on Saturday, January 7th, for the building of the Lane-Johnston Memorial School for boys on the Cathedral grounds. The sitechosen is directly south of the Little Sanctuary, and the building will front on Massachusetts Avenue. It will be 167 feet in length by 75 feet in depth, and will consist of two stories, basement, and sub-basement. The material will be stone, and the designs by York & Sawyer of New York, are of the English Gothic style of architecture with a wing at each end, and another in the rear of the centre of the building. One-half of the bequest of the late Mrs. Harriet Lane Johnston, who designed this institution to be a memorial to her husband and sons, will be expended on the building, and the remaining $150,000 used for an endowment. A choir school is to be connected with it, and a committee, of which the rector of St. Alban's is a member, has recently visited some of the well-known boys' schools of the country, to observe the plans and arrangements that have proved most satisfactory. The sub-basement of the structure will contain the heating apparatus, and the basement, servants' quarters, laundry, recreation rooms, and several laboratories. On the first floor will be class rooms, music rooms, offices, and parlor and dining room; and the second floor will be devoted to living rooms for the scholars, and masters. Work on the excavations and foundation will be carried on as rapidly as weather will permit; and the corner stone will probably be laid on Ascension day next.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Diocesan Notes.

THE "FEAST OF LIGHTS," an Epiphany festival held each year in Grace Church, Grand Rapids, in connection with the Sunday School, was celebrated on the evening of the 8th, the Sunday nearest Epiphany. This is a festival which is not only very beautiful, but most effective in its teaching. The appearance of the Wise Men clothed in Oriental costume, bearing their gifts and singing the story of the three Kings is always deeply impressive. Then follows the solemn procession of the choir around the church, followed by the large Sunday School, all bearing torches, and singing "As with gladness Men of Old." It is all singularly instructive and always of increasing interest.

THE BISHOP is relieved by the filling of vacancies at Marshall, Petoskey, Hastings, Greenville, and Manistee.

ON THE OCCASION of the Rev. Dr. and Mrs. McCormick's fifteenth wedding anniversary, their parishioners and other Grand Rapids friends surprised them with a reception and valuable gifts.

AT CHRISTMAS TIME a new alms receiver was presented to Grace Church, Grand Rapids, by Mr. Metheany and St. Agnes' Guild.

A JOINT SESSION of the Sunday School workers of Grand Rapids was recently held at St. Paul's Church.

THE WOMAN'S GUILD of St. Paul's Church, Muskegon, has reduced the rectory debt some $400 this winter.

THE REV. W. W. TAYLOR of Mt. Pleasant has recently visited the new town of Marlboro. A mission will probably be organized here in the near future.

THE CHURCH at Benton Harbor is being renovated and a furnace is being put in.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Declaration of the Clergy on Divorce.

A MOVEMENT was recently inaugurated by the Kansas City Clericus to obtain signatures of the clergy to a declaration that they would refuse to solemnize the marriage of persons divorced for any cause arising after marriage, where the divorced husband or wife was still living. So successful was the quest that the signature of every parochial clergyman within the Diocese was obtained to the declaration, which, with its signatures, reads as follows:

"We, the undersigned clergy, in view of the magnitude of the Divorce evil, do hereby give notice, to all whom it may concern, that we will not solemnize Holy Matrimony in any case in which either party has a husband or wife living,

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St. George's, Kansas City, Mo.,
Daniel G. Mackinnon,
St. Mark's, Kansas City, Mo.,
Thomas G. Harper,
St. Augustine's, Kansas City, Mo.,
J. D. Ritchie,
St. Paul's, Kansas City, Mo.,
John R. Atwill,
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Charles T. Coerr,
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St. Peter's, Kansas City, Kan.,
George L. Neide,
St. Paul's, Kansas City, Kan.
Advent, 1904."

CANADA.

Nominations for Rupert's Land Archbishopric—News of the Dioceses.

Diocese of Rupert's Land.

The diocesan Synod has nominated Canon Pentreath of Vancouver to the House of Bishops with the name of Bishop Matheson, the present administrator of the Diocese, for the Archbishopric, to succeed the late Primate, Archbishop Machray. The House of Bishops will meet in Regina about January 25th, for the purpose of appointing an Archbishop.—The fine silver Communion service lately presented to the Church of Holy Trinity, Winnipeg, was used for the first time on Christmas Day.

Diocese of Montreal.

Midnight sevices to usher in the New Year were held in many of the city churches in Montreal. In St. George's the officiating clergy were the Bishop Coadjutor with the assistants, the Rev. Mr. Plumptre and Mr. Elliott. The Primate, Archbishop Bond, received visitors at Bishop's Court, Montreal, on the afternoon of January 2nd. A large number of the clergy and laity of the Diocese called to pay their respects to the head of the Anglican Church in Canada. The Archbishop was attended by his chaplains, the Rev. A. Horsey and the Rev. G. O. Troop. Canon Renaud, rector of St. Thomas' Church, entertained the St. Thomas' men's association on the evening of January 2nd. Addresses with good wishes for the New Year were given by some of the clergy after supper.

The diocesan Synod meets this year on February 7th. The preacher at the opening service in the Cathedral will be the Rev. F. Charters of St. Simon's Church. St. Henri. Some of the deferred business to come before the Synod will be the resolution as to increasing the stipends of the clergy, so that the minimum salary of a deacon shall be $600, priests $700; priests over ten years' standing $800. There will also be the necessary arrangements to be made in connection with the Widows' and Orphan's fund. The Primate's charge will be delivered at the first business session of the Synod.

Diocese of Moosonee.

A strong plea is made for help to build a church for the Indians at Mistassinie, where they are showing great eagerness for the means of grace.—When Bishop Newnham and his family left Moose Fort to go to his new Diocese of Saskatchewan, they were unable to take with them any of their furniture or personal effects, on account of the difficulty and expense of transporting them from that distant port, even Mrs. Newnham's fine piano having to be left behind. Some friends in England presented her with a beautiful sewing machine to replace the one she had to leave. The machine had a suitable inscription on a silver plate attached to it.—Miss Johnson, the nurse in charge of the cottage hospital at Moose Fort, nobly volunteered to go to Albany to occupy that port during the absence of the Rev. R. Renison, who is taking furlough until May. She is spending a very lonely winter as there is no missionary there and, it is thought, no other English woman. It is curious to read of the contribution for the Eskimos to the mission at Cumberland Sound from the Boys' Class at Jerusalem.

Diocese of Keewatin.

The account of his summer's work by Bishop Lofthouse, just published, has many signs of increased interest among the Indians in the Church's work. At one place an address, written on white deerskin and ornamented with silk needlework, done by the chief's wife, was presented to him. The Indians recognize the Bishop as an old friend who labored among them for many years before he was raised to the episcopate.—At York Factory there is no medical advice to be obtained within seven hundred miles, so that when any accident happens or there is any sickness, the missionary in charge is looked to for the necessary aid. He says "acting as surgeon is only extra work for spare moments," and mentions cases of gunshot wounds where his treatment was most successful.

Diocese of Ottawa.

The brass memorial tablet unveiled in the Lauder Hall, Ottawa, on December 21st, is a very beautiful specimen of work. The Hall was erected by the congregation of Christ Church Cathedral, Ottawa, as a memorial to their late rector, the Very Rev. Dean Lauder.—The W. A. organizing secretary reported to the Diocesan Board, at the December meeting, the formation of a new and vigorous branch at Manotick.

Diocese of Huron.

An address by the clergy of the Diocese was presented to the new Bishop after his consecration, January 6th, at the lunch given in Cronyn Hall, London, by the wives of the city clergy. Covers were laid for about 140. The Primate, Archbishop Bond, in the seat of honor at the head of the table, had on his right hand the newly-consecrated Bishop

[*Continued on Page* 434.]

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The St. Helen Development Company, foreseeing the splendid possibilities of this section, purchased 125,000 acres of land in Roscommon County, and has taken upon itself the work of development, which has heretofore fallen to the lot of the individual settler.

We clear the land, fence it, and put it under thorough cultivation

We are now engaged in carrying out the most important and far-reaching of our development plans, involving the expenditure of a large amount of money in clearing, fencing, and putting under cultivation 60,000 acres—the very cream of all our holdings. This land will be divided into farms and sold on easy payments.

The price is $1,000 for each 40 acres, payable at $10 per month

The St. Helen Development Company agrees to do the development work, clear the land, put it under thorough cultivation, fence it with a well-built, substantial fence, build good roads, and at the end of the contract period, turn over to the investor a splendid farm, in perfect condition to be put into any general crop.

Every farm will be located on a well-graded road, and as we desire to perpetuate the health-giving evergreen trees for which Michigan is famed, such as the cedar, spruce, balsam, and white pine, we will plant these trees along all public roads.

We guarantee that good water can be found on every farm at a reasonable depth.

Our contracts make liberal provision in case of sickness, and in the event of the death of the investor, we agree to refund amount paid if so desired by the heirs.

If you desire to move on the land at once and make your own improvements, we will sell you at a lower price and lend you every assistance possible.

Location offers unexcelled advantages

Our land is surrounding beautiful Lake St. Helen, a lake six miles long, and which we plan to develop into the most inviting summer resort of the country. The Michigan Central Railroad (Mackinaw Division) also runs through fifteen miles of our land, with six passenger trains daily passing through St. Helen, our station.

The land is extraordinarily well adapted to the growing of fruit, which is evidenced by the fact that we have sold to one orchard company a tract of 20,000 acres, and to another 25,000 acres, all of which will be planted to orchards and sold at not less than $150 per acre when so planted.

The first 100 farms we sell will immediately adjoin the St. Helen Orchard Company's land on the north, and within half a mile of Lake St. Helen on the south, and none of the land will be more than one mile from the railroad. Thus the first purchasers will be "sandwiched in" between land that is selling for $150 an acre and land around the lake that we would not sell at $200 an acre.

FARM PRODUCTS.—The soil is also unexcelled for all staple farm products—wheat, oats, rye, barley, buck-wheat, alfalfa, timothy, and clover hay, millet, potatoes, sugar beets, turnips, onions, etc. All garden vegetables grow in abundance. Potatoes raised on this land have yielded 465 bushels to the acre. Sugar beets have analyzed 18⅝ per cent. sugar, this being the highest percentage of any sugar beets grown in Michigan, which is noted for its sugar factories.

We equip you for farming

When you have paid for your farm, if you will come up here and engage in farming, we will agree: (1) to loan you the money necessary to put up suitable house and barn; (2) to turn over 100 good grade sheep, or 15 good cows, for you to raise on shares; (3) or to sell the live stock on easy terms, to be paid for out of the increase; (4) to rent you at a low price labor-saving farm machinery and implements; and (5) to furnish, without cost, the advice of experts as to the best crops to plant and the manner of handling same.

In a word, we propose to merit the confidence and co-operation of our customers, and will do all in our power, consistent with conservative business methods, to insure the success of all our investors. We will turn over to you a farm that will pay good interest on a value of $60 an acre, and adjacent to land planted to orchards selling for $150 an acre.

Fuller particulars in our splendidly illustrated prospectus. Send for one. It will interest you even more than this.

Our Challenge

We will forfeit $500, to be paid to any charity agreed upon, that we will select a 40-acre farm among our land, plant the same to staple crops, and the crop so raised will sell for more cash than any staple crops raised on any 40-acre farm, either in Illinois, Indiana, Iowa, Kansas, Missouri, or Wisconsin.

Competition open to all.

THE ST. HELEN DEVELOPMENT COMPANY

(L. C. DEPARTMENT)

St. Helen, Mich

CANADA.

[*Continued from Page* 432.]

Williams and on his left, Bishop Sweatman of Toronto. The ladies present were Mrs Williams and Mrs. Davis, wife of the Dean of Huron. The address from the clergy was accompanied by a very handsome episcopal ring. Bishop Williams, in his reply, after thanking the donors for the great kindness shown him, and speaking of his misgivings as to his ability to fulfil all that was so kindly predicted of him, said that he hoped that the clergy and laity would above all things remember that a Bishop had a stewardship first and above all others to God. The Bishop said that he thought it was a remarkable thing that the Diocese of Huron had been able to give so many Bishops to the Canadian Church. The four Bishops present had all, in the earlier part of their career been engaged in work in that Diocese. Speeches were also made by the Primate and the visiting Bishops.

Diocese of Nova Scotia.

A HANDSOME arm chair was presented to Bishop Worrell on Christmas Day. The Bishop was celebrant and preacher at the High Celebration on Christmas Day in St. Luke's, Halifax. The new president of King's College, Windsor, is doing much for the institution. Dr. Hannah's efforts are meeting with great success: he is now making arrangements for the establishment of a School of Mines and Engineering in Cape Breton to form part of the science course in King's College.

Diocese of Qu'Appelle.

THE CHURCH in the mining town of Estevan had new furnishings, much needed, for Christmas. The new altar frontal and super-frontal were a great improvement. The services are well attended by the miners and their families.

Diocese of Quebec.

A COMMITTEE has been appointed to consider the matter of holding a summer school at Bishop's College, Lennoxville, next July, for the clergy.—THE Brompton Pulp and Paper Company have given a site for a church at Brompton Falls and $500 on the completion of a building costing not less than $2,000.

IT IS ANNOUNCED that the preacher at the General Synod, to meet at Quebec next September, will be the Rt. Rev. Dr. Tuttle, Bishop of Missouri, Presiding Bishop of the American Church. The fitness of this arrangement is felt when it is remembered that the preacher at the opening service of the Quebec Cathedral centenary was the Archbishop of Canterbury, Primate of all England. The Presiding Bishop of the American Church will close the centenary celebration.

The Magazines

Blackwood's for December contains the fifth of O's vivid pictures of "The War in the Far East." Richard Hartley Prospector, by Blackburn; "The Rawhide," by S. E. White; and "The Vrouw Grobelaar's Leading Cases" are continued and make the number rich in fiction. Two poems appear: "The Dream-Fair," appropriate to Christmas-tide; and "Liberal Deductions," at Sir Henry Campbell-Bannerman's expense. The writer on "Boy" resumes "On the Choice of a Public School." He gets a little tiresome with oft repeated "Dear Cornelia's," but throws interesting light on the various English Schools. "Damascus: Its English Influences and Its Scottish Hospital," by Col. Henry Knollys; "Sport in the Middle Ages, in the Country of the Southdown Hunt," very curious, by W. H. Legge; "Lords of the Main," throwing side-light on the issues involved in the Russian blundering in the North Sea, by H. G. Parsons; "Musings Without Method"; and "Churches and the Law," by the Very Rev. Wm. Mair, D.D., fill out a varied and interesting number.

ANOTHER QUARTERLY of the ultra-Broad school has been established in London, bearing the title *The Liberal Churchman, A Quarterly Review*. It follows the general style of the *Hibbert Journal*, but is much smaller in compass, and where the latter costs ten shillings per year this is only four shillings. The first number is that for November, and contains four papers, of which an anonymous review of "Dr. Gore and the Creeds" is perhaps the most interesting, though extending over only a few pages. Canon Henson writes on "Clerical Subscription," and there are considerable number of book reviews. (Published by Williams & Norgate, 14 Henrietta Street, Covent Garden, London.)

A NEW PERIODICAL, to be issued quarterly, is entitled *The New York Sunday School Commission Bulletin*. The first number is dated for December 1904, and comes under the editorship of the Rev. Pascal Harrower, Chairman New York Sunday School Commission, and the Rev. Wm. Walter Smith, M.A., M.D., Secretary of the same. The scope of the magazine is somewhat novel, being devoted, as it is, to depicting the work of the Sunday School Commissions of the country and giving assistance in the way of practical suggestions on Sunday School work. The magazine will be found very useful for all workers in Sunday Schools. It is sold at 5 cents per copy or 25 cents per year postpaid, and is published at 29 Lafayette Place, New York City.

IN *The Church Eclectic* for Christmas, "The Beggars' Feast of the Navidad, a Legend of Andalusia," by the Rev. Epiphanius Wilson, M.A., is a sacred metrical romance remarkably well written. The clergy may add it to their repertory of Christmas stories for children. We are not much impressed by "Impressions of the General Convention held at Boston," by various Bishops; but the article by the Rev. Henry Barker, "Can American Bishops Officiate in England?" is valuable as a comprehensive and accurate brief on that question, interesting to students of history and useful for reference. Under the head of selected articles, "The Difficulty of Preaching Sermons," by Bishop Welldon, is one of the best and most practical treatments of the subject we have read. This number also reproduces "Reflections Suggested by the New Theory of Matter," the inaugural address of the Rt. Hon. A. J. Balfour, Chancellor of the University of Edinburgh. This singular and scholarly lecture, with its exquisite irony, is not only a delight to read, but also is fairly significant of a change of front on the scientific side from materialistic conceptions to an idealistic interpretation of the universe, which involves a position at least not far from the Kingdom of God.

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